CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE." NO. 48.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, DECEMBER 1, 1849. WHOLE NO. 1477.

CHRISTIAN REGISTER.
PUBLISHED BY
DAVID REED,
AT NO. 22 SCHOOL STREET.

J. H. MORISON,
E. PEABODY,
A. P. PEABODY,
F. D. HUNTINGTON. } EDITORS.

☞ All communications, as well as letters of business, should be addressed to THE PUBLISHER.

CHRISTIAN MINISTRY.

We are not ignorant that the ministry is not the only great, good and sacred calling in the world; or that it is possible that an honest man and good Christian may find himself misplaced in it; or even that a useful minister may be sometimes called to a station of higher usefulness, as to the Presidency of a college, a chair of moral science, or the superintendence of great general interests of philanthrophy. We would only plead that changes would take place under such circumstances alone—and that a useful minister should in every case of proposed change very cheerfully consider the expediency of "letting well enough alone;" looking particularly that the love of change, or any idea of finding greater happiness in another position, do not delude him. Moreover, when the ministry is left for sufficient cause for some other kindred vocation, we see no reason why the interests of the ministry should not accompany a man into it. If he is seen to throw off the cares and duties of his late office, with haste and manifest gusto, and swiftly to un-professionalize himself as if he were tearing a poisoned shirt from his back, what inference must the public draw in regard to the motives that governed his ministerial career, and what reflections does he not cast upon the profession he abandons!

We are not sorry that many more persons study theology than the number who enter the profession. The most efficient, consistent and excellent Christian laymen we have known, have been among them. And it would be a gross slander, and redound as little to the credit of the profession itself, as to those who quit it, to say that the character and life of men, once candidates for the ministry, but who early left the ranks, or of ex-ministers in general, were not such as to honor the studies they pursued, or the religion they taught. And yet, it is not always so. And perhaps no scandal is greater than that brought upon religion and the ministry, by the thoughtless or selfish conduct of those, who in dropping the clerical gown abandon what are ordinarily recognized as the indispensable duties of private Christians—how much more of those who in the calling they once chose invited a scrutiny to their religious walk, which they cannot divert by change of office! It is not a very uncommon thing for ex-ministers to be negligent of public worship; to manifest little interest in the affairs of the church with which they are connected; to be troublesome parishioners; to live on cool or inimical terms with their successor; to speak lightly of religious ordinances and even forsake their celebration; to aim at a special secularity of costume, of manners and usages, and to carry off their change of profession with a brisk kind of bearing toward their old associates and old duties, such as a quondam lover cooled by absence might display towards the late object of his infatuation. We do not speak of those who leave the clerical profession from want of faith in its objects—they are only true to themselves in washing off the marks of their youthful hallucination in regard to the authority of the Gospel and the sanctity of religious institutions;—but of those who profess no such change in their principles. And certainly the world is right in doubting whether there was ever any sincerity in the religious convictions of men, who lose all marks of piety when they cease to write themselves Reverend. This would be a small evil, did it not render the piety of those who still teach religion, subject to the imputation of a merely professional character.—It becomes those who occupy the ministerial office, to be sure there is no foundation for this suspicion. And if the apathy or aversion manifested towards religious usages by some who quit the profession, have the effect to lead those who are in it to a deep-searching examination of the motives and grounds of their Christian advocacy and manners, it may counteract in some degree the injury done to religion in general, both by the unexplained abandonment of the ministry by some, and the unaccountable behavior, after leaving it, of others. [Christian Inquirer.

[From Mills' Horæ Germanicæ.]

MEDITATIONS ON DEATH.

That I shall die, full well I know,
All human life is short and frail;
No lasting good can earth bestow,
All portion here must quickly fail;
In mercy, Lord, direct my ways,
That I in peace may end my days.

When I shall die, is all unknown,
Except to thy Omniscient mind,
And lest with life my hopes be gone,
May I from thee such favor find,
That I may always be prepared
For death, and for thy great award.

How shall I die, to ask were vain;
Death does his work in varied forms;
To some with agonies of pain,
And some sink peaceful in his arms.
Just as thou wilt—if, when 't is past,
My soul be found with thee at last.

Where shall I die—I know it not,
Nor where my ashes shall be laid;
Only be it my happy lot
With saints relieved to leave the dead;
Small care to me the place affords—
The earth throughout is all the Lord's.

But when in death I shall recline,
Then let my soul ascend to thee!
Through Christ's redemption I am thine,
By faith his glories now I see—
'T will all be well! I little prize
Where, how, or when this body dies.

LONDON THIEVES' CONVENTION.

This Convention was noticed soon after it took place, in the Register. Our readers will nevertheless be glad to have their attention again called to the subject. The following full account from the London Era of November, 1848, is accordingly subjoined.

"Every body has heard of the Ragged Schools, and most people know that Lord Ashley is their principal promoter. Now, there is what is termed the London City Mission, established for the purpose of supporting Ragged Schools, and employing missionaries to reform people living amongst us of humble callings and of all ages. One of these missionaries is Mr Jackson, of the Rag Fair and Rosemary-lane district. His house is open to all who choose to visit him in search of advice and assistance; and between June and December 1847, so many as 2343 calls upon him were made by children and young persons. People acquainted with the neighborhood to which Mr. Jackson's zealous, pious, and philanthropic labors are confined, will not be surprised to learn that he is termed the 'Thieves' Missionary,' a distinction of which he is, doubtless, by no means ashamed, and one which he has been at much pains to obtain. He is, in fact, in the confidence of the thieves of London—a confidence profitable to them, to him, and to the whole community.

"The fact that half a dozen pickpockets occasionally drop in and take tea and pray with him and his respectable family, or that he, a moral man, and a Christian, goes openly into dens of infamy, and familiarizes himself with sin in its most sickening shape, (and these be facts,) is not so striking as is the evidence of the existence of such cool outlaws, and such deliberate crime, as those to which we allude.

"It occurred to Mr. Jackson, upon the receipt of Lord Ashley's speech, spoken in the House of Commons, in June last, that some of his 'young friends' might desire to emigrate 'at the expense of the Government,' but not after the manner in which culprits usually leave the mother country. He accordingly put the question to one of them, the answer was, 'I should jump at it!' Thus encouraged, he made further inquiry among his wicked associates, and shortly afterward, Mr. Jackson was sent for by a number of thieves lodging in a court adjacent to the district called Blue Anchor Yard. He went, and they expressed themselves extremely desirous to know whether any hope could be held out of their obtaining an honest livelihood, however humble, in our colonies, instead of continuing to pursue their criminal course in this country, from which they found it now almost an impossibility to extricate themselves. 'It would,' said they, 'be a capital thing for chaps like us.'

"Of course the matter was seriously discussed, and we ask any thinking man, whether a scene more interesting can be imagined than that wherein the moral and religious champion stood, surrounded by the lawless gang of castaways, the miscreants, whose hands and fingers were against everybody, and at whom every man's (particularly every policeman's) hand or finger was directed! Mr. Jackson informed his audience that Lord Ashley was about to honor him with a visit, and he would have much pleasure in introducing them to his lordship. The Irish Free School was fixed on as the place of meeting, and on the evening of Thursday, July 27, 1848, the convicted felons, vagrants, and known thieves, assembled together to the number of two hundred and seven, for the purpose of consulting Lord Ashley as to the best means for bettering their condition. Two hundred and seven thieves! Even Mr. Jackson was not prepared for this. It was a meeting that had never taken place since Spartan boys had ceased to congregate. Two hundred and seven professed thieves surrounding half a dozen honest men was a sight worthy of all the metropolitan magistrates and the entire police force. The 'City Mission Magazine' says, with becoming candor, coolness, and gravity—Several of the *best known* and *most experienced thieves* were stationed at the door, to prevent the admission of any *but thieves*. Some four or five individuals, who were *not at first known*, were subjected to a more public examination, and only allowed to remain on their *stating who they were*, and being recognized as members of the dishonest fraternity; and before the proceedings of the evening commenced, the question was carefully put, and repeated several times, whether any one was in the room of whom others entertained doubts as to who he was. The object of this care was, as so many of them were in danger of getting into trouble, as they call it, or in other words, of being taken up for their crimes, if discovered, to ascertain whether any one who could betray them was present.

"How will it be supposed that the meeting was opened? Why, with a hymn, and then a prayer. And the writer in the Magazine, who was one of the few honest men present, shrowdly says, 'What was the real state of the hearts of those present, while these devotional exercises were proceeding, it is, of course, impossible for any man to say.' Who, indeed, shall fathom the heart of man!

"An address was next read to Lord Ashley, setting forth the nature and object of the meeting, and the characters of those who attended it, together with the result of the reader's previous exertions in the cause of reformation. From that it appeared that rehearsals or trials had previously taken place, and when they met *only* one hundred and thirty-eight avowed thieves were present. We extract from a table the results of inquiries made upon that occasion:—

Number of individuals present	138
How many of you have been in prison?	138
Have all of you been in prison for theft?	138
How many of you ascribe your fall to intoxicating liquors?	27
How many of you are abandoned by your friends, who might help you?	21
How many of you have friends who cannot help you?	83
How many of you have friends who would help you if they knew your present state?	5
Are you willing to give up thieving and go to work?	138
How many of you have mothers living?	14
How many of you have a father living?	17
How many of you are married?	4
How many of you sleep in unions?	69
How many of you ascribe your present ruin to sleeping in the casual ward?	42
How many of you are likely to get into trouble?	138
How many of you are willing to emigrate?	138
How much do you get for every pound's worth of goods? Five shillings in the pound, if we are not known; but if we are known, ten shillings in the pound.	137

"The above is an important document. We leave the reader to ponder over it, and the intelligent mind will find there more to engage it than we have space to point out, or ability to describe. One hundred and thirty-eight of our fellow creatures in the prime of manhood, thieves by trade, self-acknowledged felons, ready to abandon their unlawful pursuits, and in this Christian, moral, liberal, and enlightened age, actually incapable of discovering how to be honest, and live! Out of 372, 278 had received no education, and their times of imprisonment varied from one to twenty-seven times, while two forgot how many times they had been incarcerated. But we must hasten to a close. What was to be said to the two hundred and seven confessed and convicted rogues then and there? What was to become of them after the party broke up? Lord Ashley is a practical philanthropist, a Christian gentleman, a legislator, and a lord. He has a heart and a head that reflect credit upon human nature. He is an ornament to society and a blessing to mankind, but he must have felt and deplored his individual helplessless; here he must have seen the magnitude of his task and the littleness of his power. He addressed his hearers, we are told, 'carefully and judiciously.' No record was kept of his speech. He expressed his willingness to befriend them as it was his duty to do. His lordship candidly told them, that there was little hope for them here, and recommended them to turn their attention to the back settlements of the New World. Suggestive of levity as may be these particulars, there is something so serious, so solemn, associated with them, that the jeer sinks to a sigh, and we say, 'Alas, for frail humanity! Alas, for wayward man!' Lord Ashley could promise them nothing; and the sternness, consequent upon a consciousness of their unworthiness, probably melted into pity as he looked around upon the upturned faces of the prodigal, the profligate, the abandoned, the hopeless, the drowning men clinging to straws, the doomed, the guilty. The gallows loomed in the distance of thought, the hulks were ready.

"'Mutual aid' was what his lordship most recommended,—self-reliance, self-sacrifice, a relinquishing of their old practices, and new resolves for the future.

"'But how,' said they, 'are we to live till our next meeting? We must steal, or die.' One of the party arose and said, 'My lord, and gentlemen of the jury,* prayer is very good, but it will not fill an empty stomach.' There was a general response of 'Hear, hear;' and the 'directors of the meeting,' we are told, 'were in considerable difficulty.' One thief hereupon came forward, and recounted how he had forsaken his criminal calling, and travelled to Exeter on foot, in search of employment, and back again to Mr. Jackson, who received him footsore and faint, and relieved him. Step by step, with evidence of repentance, must those rise who do emerge from their position; but without aid of some kind how few will escape the fate to which they are hastening. Those who were present felt this, for a sum of money was contributed on the spot, and thirteen of those who were present are now in the wilds of Canada. Our readers must draw their own comments from these facts."

Are we not right when we say that true courage and true glory belong to the heroes of philanthropy! And shall not our Lord have rewards sufficient for men who, like Jackson, follow in the footsteps of their Master, keeping company with the vilest of sinners, and being willing to be thought of no account that perishing souls may be saved!

One comment of ours would be, why not attempt the reformation of these criminals in England itself? Why should they be transported to Canada or the United States? In fact, are not Canada and the States already annexed so far as pauperism and crime go? And might not the Era add, "and most of the thirteen will soon leave the wilds of Canada for the several American cities and towns?"

* This is literally true.

THE JEWS IN HUNGARY.

We have received the following letter from our Hungarian correspondent, dated Neustadt, October 5:

"The communication with France being reopened, I hasten to inform you of the sad condition in which my poor brethren are placed, and particularly those residing at Pesth. The Jews in the other towns, even at Presburg, being, generally speaking, poor, Pesth was selected by Haynau for supplying contributions, which it is morally impossible for the Jewish inhabitants to pay. Reports have spread about the Emperor's remission of these immense sums, but, alas! "the wish was father to the thought." His Majesty referred the deputation back to Haynau, with whom the affair is entirely left, and said he could not interfere. To supplicate Haynau would be attended with as much success as to attempt to draw tears from a stone. He would not even receive the deputation, who have, therefore, again proceeded to Vienna, to try another petition with the Emperor. Would to God that we had a Montefiore at Vienna! He would plead the cause of the unhappy Jews of Buda-Pesth.—They have nothing more to give; they have been robbed and plundered on every occasion, and Haynau knows it. Several of the wardens and committee of the congregation have been thrown into a felon's dungeon, and, I suppose, more arrests will follow. The Rev. Dr. Schwab, the excellent minister, has been condemned to six months' imprisonment in a fortress, for what crime, do you think! For having, in his sermon at the synagogue, one day, when the whole town was plunged into mourning by the disastrous reverses suffered through Georgey's submission—when every patriot was covered with sackcloth and ashes—when the dire calamities which afterwards befell us stared us in the face—for having then offered up a prayer to heaven, that the Jews might be delivered from this captivity as their ancestors were delivered from Egyptian bondage. He said it; the words had escaped the parched lips of the unhappy preacher, and his sobs pierced the hearts of the weeping congregation. Something struck him, as if these words were to be visited with severe punishment. It is dreadful to reflect that Christianity (if that be Christianity) should punish a man for praying to God in his misfortunes. But, no; it cannot be: that cannot be Christianity. That religion breathes charity in every line. It is Haynau's irreligion: it is the vindictiveness of a man (of a being, I should say) who hates Christianity and every other religion. More women were flogged last week; and an eye-witness of this public atrocity told me that the drummers could not bear to see the poor women (some of them of rank and high respectability) suffering this ignominious fate, and actually turned away their eyes, full of sympathy, from the bleeding bodies. Who can see or even hear of such barbarities, without imploring the mercy of the All-merciful to be redeemed from such captivity! [Jewish Chronicle.

THOUGHTS ON TEXTS FROM JEAN PAUL.

BY PARSON FRANK.

"It is certain that no man can take a walk without bringing home an influence on his eternity."

A most practical aphorism!—attendance to which cannot but be most beneficial and most blessed, because it starts us in a direction fruitful with great results. It makes us think upon the mysterious connection between what we call Mind and Matter,—a subject replete with momentous interest. Jean Paul affirms that everything impresses man either formingly or improvingly;—"so that I think," he says, "not merely an assembly of people, and books, and great electric effusions in his heaven's equator discompose him, but also that damp weather unnerves him; every spur, every star of heaven or of knighthood, every beetle, every trip or touch of the hand, as certainly engraves itself upon us, as the gentle dew-drop, or the hanging of a mist affects the granite mountains." If a man becomes thoroughly persuaded of this doctrine, it will put him upon his guard in the management of his bodily health and the formation of his daily habits—consecrating these details, in all their homely pettiness, by annexing to them vast spiritual results. The man goes forth for exercise, as in duty bound; the day is damp, and his spirits are correspondingly depressed; he comes back confirmed in a moody, morbid frame—and from that day the difficulty of enfranchisement from moody, morbid tempers is assuredly increased. He is not so much his own master as before he began that promenade. Now, if he be convinced that this is true, he will brace up his mind to battle against adverse influences; he will endeavor to defy the thraldom of malign causes; he will make that damp day's walk an occasion for conflict, and stern yet hopeful resistance; and if he do this, he will come home bettered in mind and body—elate, too, with the triumph which he has just achieved, and almost wishing that to-morrow may be damp again, to give him another chance of victory. To be cheerful in spite of external pressure, is a gift of great price; and the self-denial and self-subjection implied in the process are themselves pledges of permanent blessedness. Jean Paul says elsewhere, that animals can enjoy—but only men can be *cheerful*;—a morose God, he pithily exclaims, is a contradiction, or the devil. In order, then, to maintain and cherish this enviable disposition, we are bound to adopt all those appliances and means which are calculated to preserve equable health—to see that body and spirit play, as it were, into one another's hands, and provide for the happy development of the integral *Man*. An acute writer has remarked that all fixed derangements of health are hostile to the moral energies; first, through the *intellect*, which they debilitate unconsciously in many ways; and, secondly, both consciously and semi-consciously, through the *will*. The judgment is perhaps too clouded to fix on a right purpose; the will too enfeebled to pursue it. Not one man in every ten is perfectly clear of some disorder in the digestive organs—not one in fifty enjoys the repose of the absolutely normal state of those organs, whereon, nevertheless, depend the daily cheerfulness, and the sanity of the judgment. There is real value in what follows—though I have not my author's exact words by me:—In every case of duty unfulfilled, or imperfectly fulfilled, whether from languor or decaying spirits, or cognate causes, there is a high probability (and, under the age of sixty-five, almost a certainty,) that a part of the obstacle is due to self-neglect. Many men fancy that the slight injuries done by each single act of intemperance are like the glomeration of moonbeams on moonbeams—myriads will not amount to a positive value. Perhaps they are wrong: possibly every act—*nay, every separate pulse or throb of intemperate sensation*—is numbered in our own after actions; reproduces itself in some future perplexity, comes back in some reversionary shape that injures the freedom of action in all men, and makes good men afflicted. Every impulse of bad health jars or untunes some string in the fine harp of human volition. The corporeal shell and the indwelling spiritual tenant act and re-act upon each other. As Jean Paul's friend and countrymen, Schiller, says—"Philosophers and physiologists teach us how close is the sympathy between the emotions of the mind and the movements of the bodily machine. Convulsive sensations are always accompanied by a disturbance of the mechanical vibrations; passions injure the vital powers; an overburdened spirit bursts its shell." As one of our own poets puts it—

"Distempered nerves
Infect the thoughts: the languor of the frame
Depresses the soul's vigour."

True enough for our susceptibilities to the influence of atmosphere, &c., to which Jean Paul refers in his aphorism, are wonderfully various in degree, according to the constitution of each. But, by attending to the *moral* of the remark, we may all improve our lot and heighten our standard of happiness; for we shall learn, on the one hand, to guard against unnecessary exposure to circumstances prejudicial to our welfare; and, on the other, when we cannot avoid personal contact with them, to bear up manfully against their hostile tendencies, to determine that they shall not spoil our temper nor break our will—thus gathering, as it were, grapes from thorns, and figs from the bramble bush; and from seeming evil still educing good.

"Many lose their religion, or their religious sentiments, without knowing how, merely because they hear discussion, and nothing else, about it."

A most useful hint to people with unlovely characters and unloving hearts, who are always declaiming about the importance of "clear views" as to this, that, and the other religious dogma. They are sharp as needles upon their pet doctrines; like needles, have the faculty of pricking, with festering effect, the fingers of those who meddle with them; and, like needles, intensely one-eyed. They will talk with you, or rather *to you*, by the hour, upon the Quinquarticular controversy—upon the merits of Calvinism, the abominations of Anglican theology, and the atrocities perpetrated in innumerable tomes by free-thinking Germans. They require you to see everything in its systematic precision, as ordained by the scholastics whom they worship; and woe to the unhappy wight who cavilsor protests. He had far better commit some practical immorality than deviate from their accurately defined orthodoxy—he may more safely, it would seem, exhibit the darkness of a black heart than evince the merest symptom of a dissentient head. The intellectual sin is mortal—the moral sin only venial. They soon give him absolution for the one; with the other they have no patience, and, for the doomed doubter, no hope!

When young persons, and others whose opinions are in course of forming, are placed in daily intercourse with zealots of this description, (and they are to be found in every neighborhood) there is real peril, as Richter says, of their losing their actual religion (that of the affections and sentiments, which alone is worthy of the name) by constantly hearing the principle of piety confounded with dogmatic forms. Goethe says of the great physiognomist, Lavater, "I was vexed with the importunity with which a man so full of mind and heart, attacked me, as well as Mendelssohn and others, maintaining that every one must either become a Christian with him, a Christian of his sort, or else that one must bring him over to one's own way of thinking, and convince him of precisely that in which one has found peace." The same great man has remarked that there is an important class of thoughtful minds who cherish a warm hostility to all forms of the schools, especially if these forms, separated from their living origin, have degenerated into phrases, and have thus lost altogether their first, fresh significance. In another place he compares the idiosyncrasies of two devout and earnest-minded Christians—Lavater and Fraulein von Klettenberg, "the most spiritual person he knew in youth, and over whom, as he said, in her invalid loneliness, the Holy Ghost brooded like a dove." Here, says Goethe, two decided Christians stood in contrast to each other, and it was quite plain how the same belief may take a different shape, according to the sentiments of different persons. Fraulein looked toward her Saviour as a lover to whom one yields oneself without reserve, concentrating all hope and joy on him alone; and, without doubt or hesitation, confiding to him the destiny of life. Lavater, on the other hand, treated *his* as a friend, to be imitated lovingly and without envy; whose merits he recognised and valued highly, and whom, for that very reason, he strove to copy and even to equal. The poet adds—"I could not agree entirely with either; for my Christ had also taken a form of his own, in accordance with my views." People who insist upon entire identity of intellectual belief, should reflect on the practical philosophy of these observations; and remember that unity of spirit is not just the same as unity of form. There is one life in this world of ours, pervading every human being; but the forms in which it is incarnated and developed, are infinitely diversified. Not only are there races of Caucasians, and Mongolians, and Ethiopians, and Americans, and Malays, but each *genus* has its *species*; and not only so, but in the various species we rarely find two individuals alike. And as there is a physical, so there is a moral and a mental idiosyncrasy. Natural constitution, education, and habits, make one man read the epistles of Paul, and the prophecies of Isaiah, in quite another way, and with quite other results, than his neighbour. Now, if the religious spirit be the one thing needful, and his neighbour have *that*, why go to war with him, and cast out his name as unclean, and scourge his reputation in every modern synagogue, and cite him vindictively before every spiritual judgment-seat, because his mental appreciation, or comprehension, or idea of the question, diverges from his own! If religion be nothing more than a correct apprehension of what is technically called "head-knowledge," then such a course of zealous polemics is quite salutary, and most religious. But our divinity is not so far gone as *that*—unless the divine element be wholly extinct. Unprejudiced minds will gratefully confess—unless I err greatly, which prejudiced minds will say I *do*—that Mr. Carlyle has done good service to the Catholic Church—that is, to universal Christendom—by his emphatic distinctions between the spirit and the letter in religion.

Without speaking of churches and their establishments, nor of the "unhappy domains of unbelief," what has he to say of the religion of the so-called "religious!" Is it healthy (he asks,) vital, unconscious of itself? Unhappily, no.—"The most enthusiastic evangelicals do not preach Gospel, *but keep describing how it should and might be preached;* to awaken the sacred fire of faith, as by a sacred contagion, is not their endeavour; but at most, to describe how faith shows and acts, and scientifically distinguish true faith from false. Every one who has mixed with "professors" of this class, must be aware of the eagerness wherewith they confound a straight-laced orthodox with vital piety. From their narrow coteries they waft sighs for the reprobates who stumble at their *system*, and dismal warnings to all who are "otherwise minded." Their *beau ideal* of an apostle

"——Such as Paul
Were he on earth, would hear, approve, and own,"

is the man who concludes his pulpit *seventeenthly* by defying his countrymen to gainsay any one of his theological positions, from the teens, backwards,—insisting on the indispensable importance of each and all—and consigning all skeptics to the darkest corner of a place that shall be nameless. Have we not all seen the man before now, admired his eloquence, marvelled at the finish of his

"Attitude and grace,
And start theatric, practised at the glass!"

And have we not—if wise and lowly of heart—lamented at the sorry sight, and grieved that the rapt listeners, warming with zeal against the heterodox, and with self-complacency at their own clear discriminating light, should be thus led away—*seduced*—from the citadel on whose "heaven-kissing hill" religion meekly gazes upwards, to the outworks where a busy, factious soldiery are making—"Much Ado about Nothing!" [Peoples' and Howitt's Journal.

FEELING TOWARDS THE FRENCH IN ROME.

From the N. Y. Observer.

The French know that they are detested at Rome, and not there only but throughout Italy. This feeling against them is universal. "We hate the Austrians," said a Milanese lady to me, "but we hate the French worse. The Austrians are consistent despots; they have always been tyrants, and we know what to expect from them; but the French play such a farce of liberality, they say such brilliant things, and make such glorious promises, and then are such cowards in breaking them, that we detest and despise them. They are a people without faith, not true enough to be free themselves." Even the purchase of French articles is disapproved by some of the patriots of Milan.

This feeling of dislike is naturally most active at Rome, and the better class of officers have that sense of its justice, and their own false position, which makes them bear many proofs of it in silence. The very children are taught to mock them as they pass, and the other day we saw a little fellow throw stones and dirt at one, while a group of older persons looked on with approving smiles. "I am sorry to be here," said an officer, "but what can I do? My duty is to obey. Would that I could be sent to fight for Venice!"

It is forbidden the Romans to converse on political matters with the French soldiers, or indeed upon any but business affairs. Nevertheless, a great deal of wholesome truth finds its way to the French troops. An incident in our own experience, may serve at once to illustrate the feeling of the people towards their old priestly government, and the boldness with which now and then one dares to speak. Some of our party were in the shop of a dealer in mosaics and cameos. It was the day after the reduction in the value of the paper money, and when it was generally supposed that the next act of the cardinals would be its entire abolition. In paying for some little purchases, it was natural to allude to this matter.—The young man seemed glad of the occasion to express his indignation. "It is a cruel act," said he; "but just what we had reason to expect from priestly rule. We know the favors the Cardinals have in store for us very well. What do they care how many they ruin? Look here"—and he held up a little paper parcel. "There are two hundred scudi, which I took in good faith from French soldiers; the soldiers who have brought back the Cardinals, and restored us, thrice-cursed, to the government of the priests." Just then some French soldiers, and directly after, an officer entered. Again he held up the notes, and addressing the new comers, with heightened color, and a voice and action so impetuous and full of feeling that it commanded attention, said: "Look here. There is one of the gifts that you Frenchmen have made us. There are two hundred scudi, received in good faith from your soldiers within the last two or three days. I gave the work of my own hands for it, and it was hard earned. What is it worth now? Hardly enough to light my cigar. And it is you; you Frenchmen, who have done this. I fought against you on the barricades, and I don't care who knows it. See this," and he held up a hat through which a musket ball had passed. "I wore that when I was fighting against you, and that mark was made by your soldiers. My children shall look at it, and feel towards you as I do. What did you come here for? We did not want you, any more than the cursed rule of the priests you have brought. Do you think you could live under the government you are giving us? I can tell you what sort of thing it is, and here is a proof." Unlocking a little drawer, he took out a bit of stone covered with small locks of human hair, and an incrustation of lime. "I brought that from the dungeons of the Inquisition. Look at it. It is the hair of a young girl; and there you see what was thrown on to destroy it. You see what was thrown on to destroy it. You would know enough of the rule of the priests, if you had gone through that Inquisition as I did, when our people broke it open not long ago. And you have come here to restore it. You can arrest me for saying all this, but you know it is true. You cannot injure me very much now. I am going to leave Italy. I cannot live under such oppression. I am going to America." No one had opportunity to interrupt this daring speech. It seemed uttered in an instant. The officer and soldiers retired without a word of reply. Were such language reported to the present authorities, the man would no doubt be instantly arrested. For their own sake the Frenchmen will probably be silent. M.

RAPHAEL'S ST. CECILIA IN BOLOGNA.

Translated from the German of Friederich Schlegel,
BY LOUIS STRACK.

The predominating motive in this painting is the all-absorbing feeling of the most fervent devotion, which, finding no longer room in the earthly heart, bursts forth in song; just as, in Perugino's large pictures of devotion, we see all things melting away into pious ecstasy. In these pictures reigns a silent devotion, like the solemn, long-drawn tones of ancient church-hymns, but in Raphael's painting the reference to music is more determined, and the entire mysterious depth and marvellous fullness of this magic art, is here symbolically unfolded. St. Paul, profoundly lost in thought, and wrapt up within himself, with mighty sword on his left, reminds us of that ancient power of melody, which could tame wild beasts and move the rocks, but which, penetrating the soul and spirit of man, could rend his mind. The harmonious majesty of the opposite Magdalene, whose perfected beauty of features, facing the beholder, strikingly resembles the Madonna at Dresden, reminds us of the lovely harmony of spirits, blessed in eternal peace, which, although more faintly, still audibly echoes back, in the magic tones of earthly music. The soul of St. Cecilia, standing in the midst, and giving praise, pours itself into a ray, immediately upwards, and the glorified tone mingles with the heavenly light. The two other subordinate figures round off the whole into a full, unbroken harmony. The circle of the little angel-children, floating above in the clouds, forms, as it were, the heavenly reflection and echo of the great choir. The clear fore-ground, and the instruments lying scattered about, are representatives of the entire, manifold, and wonderful world of sound, upon whose basis rests, and out of which rises the sublime structure of holy song. The conception and soul of the painting are depth of feeling, inspiration and music, and the execution is in the highest degree objective and masterly.

[Lowell American.

"THE BRITISH CHURCHES IN RELATION TO THE BRITISH PEOPLE."—A series of eight lectures on this topic is being delivered, during this month, at the theatre of the city of London, Literary Institution. The introductory by Edward Miall, Esq., editor of the *Nonconformist*. The programme of the first lecture says:

"The object of the lecturer is to review the religion of the times, in its relation to the requirements of Christianity and the wants of the age; to exhibit its morbid characteristics, the deteriorating and enervating influences which have entered into combination with it, and the peculiar obstacles in the way of its success; and to glance at such remedial changes as his view of the case may have suggested. The tone of his observations will be entirely free from sectarianism, and the general purport of them equally interesting to all denominations of the Christian Church."

CHRISTIANITY OF GERMANY.

[Extract from Mr. Martineau's Speech.]

You will not expect, my friends, to hear from me now any details, any considerable details, of the scenes through which I have passed, or of the impressions which I have derived from these scenes—these are matters of too large compass, and too naturally drop out in the more intimate intercourse of life, to be fit for an occasion of this nature—(applause.) But I may say one thing,—I went to Germany with a full expectation that I should bring home with me some valuable and elevated lessons in relation to the state and prospect of Christianity. How was it possible that I could enter the country of Luther and the early reformers, which first distinguished itself in the struggle with ecclesiastical corruption in modern Europe—a country so rich in literature—without an expectation of this kind? and it is not unnatural that you should ask me on my return, whether I found the country in which our reformed Christianity was born, is the country which has now the fullest hope of vigorous religious maturity. I must confess that my expectations in this respect have been bitterly disappointed. I speak not now of the theological and critical literature of Germany, but I speak of that practical religion of the people which influences the heart, determines the national character, and which hitherto, through periods of German history, has determined the fortunes of the nation. I do not hesitate to say that I believe that the influence of Christianity upon the political future and the social condition of Germany is now extinct; that the great changes which are going on there are going on independent of it, growing out of new sources, and arising from classes where the old church influences have almost ceased—(hear). I believe, too, that this is the case in our own country, and even the Protestant religion of the middle classes is becoming more a middle-class affair than it was, and mighty political and religious changes will take place in the course of coming years, which the old influences will do little to control or direct.—But this is far more the case in Germany than here, and I think one cause of it is this:—whilst religion has never separated itself from the highest intellectual culture which we possess, in Germany that severance has taken place. While in England our universities, where that culture is sought, and to a great extent found, remain essentially ecclesiastical corporations, producing thereby a multitude of social evils, at all events it has this good effect,—it keeps the highest understanding and the deepest learning of the country in close connection with religious influence. In Germany this is far otherwise; and I think I do not speak with any extravagance in saying that there the almost entire mass of its most cultivated classes, of the intellectual men who constitute the strength *of our* universities, and give them their endowment, is practically alienated from the Christianity of Germany. I come home then, I confess, with a most confirmed preference for our English social life—(applause),—for our English modes of thought and habits of action, and especially I come home with a decided preference for that popular and practical religion which exists in this country, rather than that purely intellectual and critical theology which exists in Germany—(applause). Of course I do not mean to speak with the slightest degree of disparagement of the inquiries which have brought the condition of theological literature to such a degree of perfection in Germany. These aids are always necessary; but I think it a matter of the utmost importance that these should not remain as a separate study, as a division of labor, but should remain in practical connection with the influences of the Christian religion. However, I acknowledge that there is something in one's associations of religion that prevents one doing justice to the religion of a foreign country. We speak to one another, perhaps, in the tongue of other nations, but there is something in our own mother tongue which is consecrated especially to God; and I believe few persons can have been abroad without seeing that it is scarcely possible to pray and worship in any language but the language of our infancy and childhood—(applause). To God, indeed, to whom these prayers are directed, the varied tongue of different nations ascends, and as it ascends becomes as it were the vernacular speech of the great human heart; but it is not so with us, we have holier associations with the language than mere forms of speech. It is that in which our Bible is written, in which our infancy has been instructed in the church, which it is impossible to replace in the course of a few months by any instruction which can be gained in a foreign country. This then, in some degree, accounts for the feeling one has of the coldness of a foreign religion, of the impossibility of awakening those fires of the soul which kindle at the slightest spark of suggestion in our own land; and I think it is necessary to make this allowance in any judgment which we may form. And though I have had much instruction, and am thankful for the great prospects which the opportunities of the past year have opened to me, I would say to any of my younger brethren who may in future years desire a similar opportunity of leisure, that, after all, sometimes rest is dearly purchased, and if it be prolonged, the home sickness arises within one; then there is a great drawback to the advantages and benefits which we receive. But at the same time this prepares one for a joyous and glad return to the scene of our accustomed labors. These few words respecting the past. As for the future, my friends, I do not like rash promises. I think that whatever resolves are formed respecting the future upon the growth and rise of future opportunities are better hidden deep in the heart, and breathed only to Him who can give them the strength and fervour of devotion. I say, then, little respecting our future. * * * I will gently intimate one hope which I cannot conceal from you, and that is, that we may be able to find some machinery of administration with which we may more truly and faithfully realize the idea of a Christian church. I mean the high tie of an associated fraternity—(hear)—of men holding a common faith, taking a common view of the great work of life, and the great hopes of the future, and intent upon realising them through the means of the Christian church—(hear.) I trust that we shall be able to realise this idea, better than we have heretofore been able to do—(hear.) When I read our public journals, and open my mind to the sentiments current in English society, nothing surprises me more than this—we have run much after what I would call the gospel of the economists, which cries out "let a man help himself;" "help yourself" is the modern gospel of England—"help one another" is the ancient gospel of the Christian church; and unless we can find some means of doing ample justice to the sentiments concealed in both of those expressions—unless we can do this, I see most plainly that the ancient characteristics of the Christian church expressed by the motto—"See how these Christians love one another," must disappear: and unless we do, it will be useless to retain the name of Christianity when that essentially binding and operative spirit has entirely failed. Without dilating on the end, I can only say that I came home to resume my duties with an earnest desire to see it accomplished, and I shall put my trust and faith in you to carry these views out; and see—without the attempt to establish any ecclesiastical institution which may endanger individual freedom, or trench upon the least independence in the religious mind—if still we may find some method by which those individual convictions may be brought to one common focus, so as to be brought to act, and kindle action in the world around. I do not think that a Christian church sustains its duties unless it sustains a Christian life, and spreads it by a sort of missionary action, in the circle around. I can truly say that during my absence on the continent, I have seen nothing, amidst many things to delight, cheer, and instruct, nothing that has been equal to the experience of this day. I have seen many great and glorious minsters, in which processions of priests and clouds of incense added magnificence to the scene; but I have seen nothing which equals to my heart the simple beauty of that place of prayer which we have this day had consecrated to the service of God,—I mean, of course, not as a work of art—but nothing that is so delightful to the eyes of those who look forward to the experiences which are to be written upon its walls, and to the hopes which it is to be the means of realizing. I have seen ten thousand beauties and glories of God upon the face of creation, but nothing that so moves and delights me as the dull old scenes and neighborhood of this town and port. I have seen a number of collections of the remains of great works of art, but I have seen nothing like that gallery of faces whose image now stands before me It has risen day after day, week after week, after periods of long absence, but is now presented before me in the form of living minds and living hearts, among whom it is my blessedness to labor—(loud and continued applause.)

ON MAKING A PRAYER.

I was sent for "to make a prayer at a funeral." Going along, I thought of that expression used by the messenger; an expression in common and familiar use. I was much impressed in thinking of what I was going to do. The messenger, and perhaps most of those who wished me to "make the prayer" thought of it as an act necessary to make a burial respectable and proper.

But however lightly they may view the act, I could not but reflect,—I am going to speak to God. There will not be more than six or ten persons present, and they very ignorant and poor, and perhaps not fully regarding the nature of prayer; but this cannot abate any thing from the solemn nature of the transaction. I am going to speak to God. Should I go in ever so suddenly, to speak for a few moments to some Judge on the bench, or to a private citizen of high character, I could not go with lightness, nor fail to be impressed with His presence. I thought that it would become me always when called upon at any time, and however suddenly, to lead in prayer, to feel that addressing God is a solemn act. Let me not think too highly of the favorable impression which others may get from the manner in which I conduct the service; but while I seek to pray to their help and edification, may I remember that my soul is in direct communication with the Most High. To "make a prayer!" It may at any time prove a most important thing to me and others, by some lasting impressions or unspeakable blessings flowing from it. M. A. [Pu

CHRISTIAN REGISTER.

Boston, Saturday, December 1, 1849.

☞ We commend to the attention of our readers two communications in this week's paper; one on Public Prayers, by a layman, whose name, were it mentioned, would give special weight to his opinions; and the other, on other People's Children, by a lady equally distinguished for her practical wisdom and her literary ability. We are really grateful for communications that, like these, touch the heart of important matters, with so skilful a hand.

PHYSICS AND METAPHYSICS.

BOWEN'S LOWELL LECTURES.

Classification and generalization are the object of the physical sciences. They aim, first, to refer every phenomenon, object or event in the outward world to the class to which it bears the closest affinity, resemblance or analogy, and, secondly, by treating each separate class, (whether species, genus or still more comprehensive group,) as itself a unit, to seek out their mutual correspondences and harmonies. Their progress is thus from the complex to the simple, from the less to the more comprehensive. Now these sciences, so far as they are founded on observation or experiment, can never be false, though they may from age to age express the truth more adequately. So far as they were rightly apprised of facts, Aristotle and Pliny classified natural objects and phenomena on grounds of actual resemblance, and consequently their systems represented what their age knew as faithfully as Cuvier's and Lyell's systems do the more expanded information of our times. Each of the natural sciences tends towards unity of plan and principle in its own department; and the final word of each particular science will be uttered by him who can comprehend all its truths in a single proposition, from which they all shall radiate as divisions or flow as consequences. This seems to have been done by Newton in his law of universal gravitation; but has probably not been done in any other department. When it is effected in all, the object of physical philosophy will be to trace the resemblances or analogies between the fundamental principles of these different sciences, so as to fuse them into one grand science of the universe, presenting to human knowledge the perfect signature of the divine unity.

The science, that is conversant with the spiritual world, looks in a different direction, and has a different object. It starts from the unity, towards which the study of nature aspires. It views the one Infinite mind or the indivisible soul of man as divided into separate portions, which it neither is nor can be, and as acting in separate capacities, which it neither does nor can do. Its true work is that of detail. Its classifications are only formal or approximate, for the convenience of the writer or the reader, the admitted unity of its subject rather supersedes all real classification. Its province is to answer the many momentous questions, which the mind, awakened to self-consciousness, cannot help asking about itself or its Creator. Now there is nothing to prevent the true answer to any or all of these questions from having been given ages ago, and we believe that it was given to many of them in the teachings of our Saviour. That the first answer to many of them has been and was long ago uttered, is rendered the more probable from the fact that materials of knowledge have not been accumulating in this department as in natural science, but that man has always had his own mind to analyse and can never have cognizance of the workings of any other, and, since the closing of the canon of revelation, he has had as much of the divine mind laid open to him as it has suited the purposes of infinite wisdom to disclose. We are not therefore, as in physics, disposed to follow implicitly the latest expounder of truth.—Kant or Cousin may indeed throw the philosophy of mind into a more scientific form, and give it a more imposing air of completeness and symmetry, but, for all this, their utterances may be false, while the less formal utterances of earlier inquirers may be true.

We have prefaced our notice of Mr. Bowen's book with these remarks, to rebut the only objection likely to be raised against it, namely, that it presents chiefly old views. It does; but, because old, they may be none the less true. We honor him for his independence in setting aside so much of the newest word-jugglery of France and Germany, and returning to the ancient paths. Paley's argument from design for the existence and attributes of the first cause, Butler's refutation of skepticism as to the postulates of religion from the recognized facts of the universe, and the reasonings of philosophers of their school in general, remain unanswered, and, we think, unanswerable. The fastidiousness, which deems them obsolete, has not earned the name of science. We rejoice that they have been so ably re-asserted, expounded and defended, as in the volume before us. We deem this, and the preceding publications of Palfrey's and Hopkins's Lectures, as the richest fruits of Mr. Lowell's noble bequest, and we cannot but believe, that, in the selection of subjects and lectures with a view to permanent effect through the press, much more will be done for the public, than by the mere delivery of lectures however brilliant or fascinating

Mr. Bowen discusses all the leading topics of metaphysical and ethical science in their bearing upon the evidences of religion. It is in every respect an original and independent treatise, though the author has not deemed it necessary to ignore the labors of his predecessors in different portions of the same field. He commences with sharply drawn and admirably illustrated definitions of the respective provinces of physical and metaphysical science, and of the kinds of evidence applicable to them respectively. With equal skill, he then describes the line of demarcation between philosophy and theology. In subsequent lectures, he adduces the evidence for the fundamental truths of natural religion derived from the various phenomena of the outward universe, from the endowments and functions of the human soul, and from the moral government of God. He presents the most positive views of the insufficiency of natural religion, (whether on the basis of argument or intuition,) of the necessity of a miraculous revelation, and of the competency of the human intellect to judge and determine the evidences of such a revelation on the same principles on which it decides as to the authenticity of any other class of alleged facts. As regards the immortality of the soul, he represents all arguments independent of revelation as utterly fragile and unsatisfying, and refers us to the risen Redeemer for the only express assurance that we can have of eternal life. Even the unity of God he supposes originally a doctrine of revelation, (verified though it be by such views of the universe as we at the present age are beginning to apprehend;) and this opinion deserves great weight from the consideration that polytheism was the universal religion of antiquity except among the Jews, who represented themselves as having been miraculously instructed in this fundamental doctrine of their religion. Under every head, he is particularly careful to redeem Christianity from the secondary place sometimes assigned it as a mere republication of the religion of nature, and to represent it as a disclosure from the divine mind, in part, of truths which man has the means of verifying though not of discovering, and in part of truths, the evidences of which lie beyond the essential limits of human knowledge. We believe that there is no other book extant which occupies precisely the ground covered by this, and we are sure that there is none which does more ample justice to any portion of it.—We welcome it as a most precious contribution, equally to our literature, philosophy and theology.

The *Independent* complains that the Congregationalists in and about New York are stigmatized as Unitarians by their Presbyterian brethren.—We are so situated that we cannot sympathize with our friend's uneasiness. We are sorry for them, and more sorry that what is said of them is not true.

Quite a sharp controversy is going on between such New York Presbyterians as Dr. Stiles, Dr. Skinner, and Dr. Cox, on the one side, and Rev. Henry Ward Beecher, and the Editors of the Independent on the other. It originated in some rather unbrotherly remarks of the three former at a late meeting of the Presbyterian synod.

RELIGIOUS EDUCATION.

INCREASED THOROUGHNESS IN OTHER DEPARTMENTS, MAKES RELIGIOUS INSTRUCTION MORE ESSENTIAL.

We extract the following remarks from the *Inquirer*, as containing suggestions worthy of grave consideration. Much of the common language used in regard to religious instruction seems to imply, that it is needed peculiarly by the ignorant. We do not think so. There frequently are children who know little more than how to read, who have received careful and profound religious impressions from parents who, on other subjects, are as ignorant as themselves.—On the other hand, it is not an unknown thing, for children in intelligent families, to grow up in ignorance of the most important principles of their faith. There are young men and women who consider themselves well educated, who have never read the Bible once entirely through, and who know much more of Homer or Dante, than of the New Testament. The neglect of religious instruction is seen as often as any where among those who pay the most attention to the education of their children in other departments. Not unfrequently the thought of any regular and systematic religious instruction is excluded by the engrossing interest of other studies; and the young man, thoroughly taught in pagan mythology, never has time to inform himself in regard to Christianity. It seems to be thought, that if one is well educated in other respects, he will be so as a matter of course in religious truth. But experience shows that this by no means follows. And it shows also, in numberless cases, the disastrous effects which result from postponing religious education, to every other call and claim on the time of the young.

It is our conviction that the importance of religious instruction is proportioned to the degree of intellectual activity on other subjects. Just the contrary of what sometimes seems to be assumed, the more cultivated the mind, the more necessary are well-defined and settled religious views. An ignorant and unreflecting man does not feel the want of them. He is not more ignorant of religious truth, than of other subjects; and thus religion may in his mind, as compared with other matters of interest, maintain its proper relative rank. But to an intelligent man, familiar with other branches of knowledge and ignorant of this, the whole perspective of subjects is deranged.—The most important of all, is dwarfed into the most insignificant of all. What he knows little about, he at length thinks not worth knowing any thing about. Engrossed by other subjects, this is crowded out of his mind. The very activity of his mind in other directions, drains off all interest from religious truth. And thus it is, that so often, the religious sentiment of childhood, like a stream which spreads out and is lost in desert sands, in manhood loses itself in a thin and evanescent sentimentalism, or is supplanted by indifference and skepticism. For the very reason therefore, that one is well taught in other branches, he has special need of careful and thorough religious instruction.

We will, however, not extend our remarks on this subject, but refer our readers to the remarks of the *Inquirer*, on the general matter of religious education:

"Among the first signs and among the best means of this restoration of faith, will be an awakened attention to what has been so long and so injuriously neglected in our churches; and that is the department of pure *instruction* in Christianity. Sunday Schools, which have had a modern origin, very poorly take the place of the old catechetical system; which had for its object the specific communication of scriptural facts and Bible truths simply as objects of knowledge, to all the people. Our Sunday Schools are confined to the young, and they have very much the vice of our ministry to the adults. They aim not so much at a communication of expressly Christian knowledge—the text of the Bible and the implicit facts and precepts of the Gospel—as at a general training of the young in all moral and spiritual things. They fail very often, therefore, in leaving any reverential, humble or effective religious impressions, or permanently useful religious knowledge, on the minds of children. For this reason they do not possess the confidence of the most thoughtful persons—often times want intelligent and devout teachers, and, in fact, seem to be temporally occupying a ground which must presently be filled with something more to the purpose. The great mass of our congregations need specific, definite, authoritative instruction in the Scriptures, quite as much as their children. For want of it, they are not interested in the Bible, and do not even derive their faith from it, otherwise than at second hand. If the ministry would concern itself more with the department of instruction, devoting at least half the time now occupied in preaching, to this work, its usefulness would be recognized, a special and peculiar office of the minister come into fresh acceptance, ministerial labors grow essentially easier—requiring more industry but less strain—and the success of the pastor be far less dependent upon his purely original or inventive powers. This would greatly relieve the false position of the clerical office. The over-estimate of smart or tingling preaching would abate; and an instructive tone would soon mingle even with the more hortatory exercises of the pulpit. A far better understanding between the preacher and the hearers must soon grow up, when both are familiar with the sacred records, and are reverentially disposed towards them. A people so bred up, would become intolerant of unevangelical discourses, and all the oratory, speculation and elegant discursiveness that could be displayed, would not satisfy them in the lack of scriptural, simple, earnest sermons, founded directly on the word of God and the doctrines and facts of the Gospel. For such a ministry, to meet such congregations, to supply such wants, candidates would not be wanting.

PIOUS CALUMNY.

We have received from the publishers, the Appletons, in New York, who send out so many excellent books, a work entitled "A Family Commentary on the Four Gospels," written by a lady in England, the author of "The Peep of Day," and edited in this country, by the Rev. Stephen H. Tyng, D. D., Rector of St. George's Church, in New York. The work is divided into three hundred and sixty-five sections, so as to furnish religious reading suitable for family devotions every day in the year. It is prepared with zeal and spirit. It is in many respects a very attractive book; and for that reason we fear it may be the means of conveying to tender and uninformed minds a great amount of the very worst Theology. The lady writer has a most singular propensity to dwell upon, amplify and invent images of future torment. Hell-fire is her favorite element. The fearful words of retribution, which our Saviour uttered so seldom and with such a depth of tenderness and solemnity, are caught up by her with a strange alacrity, expounded as literal representations, dilated and enlarged upon, till in the abundance of fire and brimstone we forget that conscience can have any part in that dreadful work. She seems almost to gloat over the everlasting torments of the damned in their material hell. She knows things unknown to all other commentators, and doubtless unknown to the evangelists themselves.—Passages over which the ablest scholars have paused in doubt, she perfectly comprehends.—What they in the light of genius, learning and piety were unable to make out, she reads by the light of her sulphurous flames, without an effort. Such a wonderful facility in these matters is terrific. It is blasphemy against the Almighty.—If this article should happen to meet the eye of any who are terrified by her representations, let us beseech them to turn from her horrid representations to the Gospels themselves, and learn of Jesus rather than of her the meaning of his words.

But bad as this is, it is not the worst charge that we have against her. On page 120, as part of her comment on Christ's healing the man with the withered hand, are these words:

"There is an awful history of one who reasoned thus. It was Dr. Priestley. In his youth he discovered that he was not born again; at first he was greatly distressed at finding he *could not* repent and believe; but instead of looking to the power of Christ to enable him, he listened to the devil, who suggested that there was no such thing as repentance, faith, or regeneration. He believed the lie; he preached it; and how did he *die?* Comforting himself with the thought that there was no eternal punishment;—another lie suggested by Satan. He said to a friend, 'Reach down that *book* (he did not mean the Bible—he did not desire to hear its precious promises) that book has greatly consoled me; it has convinced me that we shall *all* come to heaven *at last*, whatever sufferings we may endure first.' Thus he died, expecting to be cast into hell for a *time*, and then to be translated to heaven."

It would not be easy to compress within the same limits, a greater amount of calumny and falsehood. We have read the only full account of Dr. Priestley's last sickness. It was drawn up by his son, who was with him at the time.—The substance of it is this. After suffering from indigestion during the last fortnight in January, 1804, he was evidently very near his end. On Wednesday, Feb. 1, he read a good deal in Newcome's Translation of the New Testament; on Thursday he did the same. "On Friday he sat up a good part of the day, reading Newcome, Dr. Disney's Translation of the Psalms; and some chapters in the Greek Testament, *which was his daily practice.*" When he went to bed, "he had an idea that he should not live another day. At prayer time he wished to have the children by his bed-side, saying it gave him great pleasure to see the little things kneel; and thinking he possibly might not see them again, he gave them his blessing." Saturday was passed early in the same way. On Sunday he desired to hear the eleventh chapter of John, which his son read to him, as far as the forty-eighth verse. "He dwelt for some time," says his son, "on the advantage he had derived *from reading the Scriptures daily*, and advised me to do the same; saying, that it would prove to me, as it had to him, a source of the purest pleasure. He desired me to reach him a pamphlet which was at his bed's head, 'Simpson on the Duration of Future Punishment.' 'It will be a source of satisfaction to you to read that pamphlet,' said he to me, 'it contains my sentiments, and a belief in them will be a support to you in the most trying circumstances, as it has been to me. We shall all meet finally; we only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness.'" To a friend who came in, he said with great animation, "We shall all meet again in another and better world." At evening prayers he had all his children brought to his bedside again, and as they were leaving the room, he desired them to stay. He spoke to each separately and exhorted them all to continue to love each other. "And you little thing," he said to Eliza, "remember the hymn you learned, 'Birds in their little nests agree,' &c. I am going to sleep as well as you; for death is only a good, long, sound sleep in the grave, and we shall meet again." He continued for some time to talk of his confidence in a happy immortality. The next morning, after giving some directions about a work which he left unfinished, he quietly ceased to breathe.

And yet we are told in a religious commentary which is to be made a part of our daily family devotions, that Dr. Priestley was a man who more than once listened to the devil, following his suggestions through life, and that on his death-bed "he did not desire to hear the precious promises" of the Bible, but "died expecting to be cast into hell for a time, and then be translated to heaven. We do not accept Dr. Priestley's Philosophy or his Theology. But one such reckless and unprincipled statement must, of course, destroy entirely our confidence in the author's veracity. Dr. Tyng, as her editor and responsible endorser, in this country, will, we hope, when he sees the atrocious falsehood and calumny which he is circulating, take some public way of counteracting the wrong which he, doubtless without knowing it, is now doing to the memory of one of the most faithful students of the Bible and one of the purest of men:—a man, whose morals, in the language of Dr. Parr, "present even to common observers, the innocence of a hermit, and the simplicity of a patriarch."

CHEERFUL ASPECT OF ROMANISM.

FIELD'S LETTER FROM ROME.

We have been greatly interested in a letter on the Good and the Bad in the Roman Catholic Church, by Rev. H. M. Field, an orthodox clergyman of this country recently resident at Rome. It is an eminently candid sketch of catholic institutions, as they strike a liberal minded Protestant on their own ground, and breathes the kindest and most tolerant spirit, a discriminating appreciation of excellence, and a comprehensive charity. We intend, however, no protracted analysis of this pamphlet; but will take occasion from it to refer to one of the points of contrast between Romanism and Protestantism, in which the latter appears at a disadvantage. Intelligent Americans in Europe always speak of the aspect of superior repose, cheerfulness and gayety connected with the Romish faith, and worship. Romanism, it is said, offers the soul rest and assurance. Its ritual furnishes numberless points of support for the else anxious and weary spirit. Let one only engage with fervor in its forms of worship, and remain in the communion of the Church, and in the general exercise of right feeling and good affections, he is certain of the divine favour. The confessional lifts off for him the burden of petty faults and sins, before it has time to grow heavy, and the last rites of piety transmit him to heaven, if not wholly pure, through a period of disciplinary suffering which the prayers of the faithful may indefinitely shorten. But Protestantism, in comparison, seems a restless, exacting, insatiable system. It never permits its disciple to feel that he has reached a positive place,—a sure foothold in the spiritual Kingdom. It gives him no remission of toil, but enjoins upon him incessant anxiety and pains-taking. It places before him an impossible standard and urges him on in the fruitless effort to attain it. It makes him like Sysiphus, perpetually rolling the huge stone up the summit which it never reaches. In connection with such comments, we have heard the comparison between Romish and Protestant Sunday congregations. The former, it is said, enter their churches as those keeping high festival, and leave them with elastic step and joyous demeanour, to complete in dance and song a fit Sabbath offering to him who would have all his children happy; while the latter go to the house of worship with measured tread and lengthened countenance, and leave it like men rebuked and humbled, to finish the day, if devout, by unsocial, ascetic observances, which help to put them still more out of humour with themselves and their brethren

Representations of this sort are no doubt, if somewhat overdone, still in the main true. But, were we to admit them in full, how much do they imply! A precisely analogous contrast may be traced between the lower and the higher orders of animals, between the aspects of brute and of human life, between children and adults, and between persons of narrow and of generous culture. Careless gayety of demeanor is the mark of intellectual vacancy rather than of happiness, and the difference in this regard between Romish and Protestant worshippers may be traced with full as much probability to the comparative ignorance and thriftlessness of the former as to strictly religious causes. But, were this solution rejected, there remains no sufficient proof that Romanism retains, (as many suppose,) some essential element which Protestanism wants. Romanism professes to rest solely on authority; and the question of its superior excellence in one respect or in all receives no light from any superficial appearances in itself or its opposite. For whatever relief it offers the burdened conscience, for whatever contented acquiescence in an inferior standard of duty it permits, it must, on its own ground, show its warrant under the divine signature. The true question is; has God, directly or by implication, sanctioned a ritual which may supersede the higher attainments of piety, which authorizes its observer to remain satisfied with slender measures of moral excellence, which can mark and label a man as an accepted Christian, independently of the toil and self-chastening, by which he is to work out his own salvation! If this question be answered in the negative, the absence of religious solicitude and pain-staking no more indicates a latent excellence of Romanism, than the same phenomenon in a part of the non-churchgoing people of New England, proves that they are in possession of some good gift of the spirit, which falls not with the droppings of the sanctuary.

CHILDREN'S MISSION AND ROMAN CATHOLIC INTERFERENCE.

We recently spoke of Mr. Barry's labors in behalf of vagrant and neglected children. Among other methods early adopted by him for their benefit, was the opening of a Sunday School in Sea street. He seems to have conducted it with great prudence and discretion. In order not to offend the prejudices of the Catholics, he confined himself to such instructions as would promote the good conduct of the children, while he carefully avoided introducing any questions of religious belief. By means of the school, he was also able to keep the children during certain hours of the Sabbath, out of the street, and to become acquainted with their condition and wants. As a centre of union and action and mutual acquaintance, it was of great utility to all connected with it.

The School soon after its commencement had 150 scholars. But the Catholic population, apparently excited to it by their priestly directors, soon began to show itself hostile to Mr. Barry's proceedings. Ladies and gentlemen came to the school to induce the children to leave. The ignorant catholics endeavored to drive them away. The school room was assailed by the idle loungers in the street, and Mr. Barry himself subjected to outrageous insult. By this course of proceeding, the school has been nearly broken up. A Sunday or two since the number was reduced to 40 scholars. At that very moment, in the immediate neighborhood in Sea street, there might have been seen scores of children collected in the cellars, pitching cents and playing at props.

If the Catholic priests would instruct and care for these children, we should have nothing to say. But this is not done, and Mr. Barry was simply endeavoring to rescue those who are universally neglected, from destruction. It is scarcely to be endured that such labors should be interfered with. We receive these swarms of destitute and ignorant Irish upon our shores, are permitted to supply their hunger, and to clothe their nakedness, and to provide for their physical destitution. But the moment we endeavor to raise them from their wretchedness and degradation to a higher level of intelligence, we find the most serious obstacles interposed. We think that Catholicism has done enough in the old world towards stopping the progress of society. It has made one Ireland in Europe. We think this is sufficient, without its building up and perpetuating another Ireland in New-England.

[For the Register.]

OTHER PEOPLE'S CHILDREN.

"And what have I to do with other people's children?" You will go on, my friend, to say that having enough to do in educating your own, or else because you have none of your own—those of other people do not concern you.

If you have children of your own, the power of sympathy must give you some kind of interest in the generation among which they are to grow up, to act, live, grow old, or die. If you have no children, you cannot after all escape standing in some kind of relation to the rising generation. You cannot stir without finding yourself among the little mortals, their heads thick around you, rising no higher than your elbow, or your knee perhaps; you cannot look about without perceiving bright inquisitive little eyes scrutinizing your smiles and frowns, with an intuitive comprehension of much that your physiognomy betrays; you cannot speak without dropping ideas into open, eager ears. No, keep your own fireside as quietly childless as you can, set up an anti-nursery home where you will, unless you are that unlovely being of whom we used to read, (only half believing his existence)—a *hermit*, you cannot escape contact, occasionally, with the mighty race of children.

And if you come in contact with them at all, up-spring duties under your feet. Don't feel as if I had announced that thorns were springing there; think rather of flowers. Oh! for a spirit to which all duties are flowers instead of thorns!

"Duties! of what sort? anything in the teaching way?" you ask disconsolate. "I have no gift for teaching. I hate it." Truly children would be a tribe of unfortunates deserving profound commiseration, if every one who approached them were under obligation to teach them something. You are chiefly, I think, to *beware* of teaching. You do teach them in spite of yourself. I doubt if any grown person dies without having taught children a great deal, unconsciously.

Circumspection is the great duty to be observed in the presence of children. Look about you, and see that they are there; and then take care what you say. Oh! the carelessness with which people utter all manner of crude, false, dangerous notions in the hearing of an intelligent boy! the recklessness with which they cut up character, till the young listener begins to doubt if any body is good! the levity with which they speak of things which it will ruin him to despise!

And those who are not so bad as this, have an account to settle for "idle words" spoken where they will have a permanent effect. Why does one man at your table talk in such a strain that the little fellow at the corner may well suppose money making the only thing worth living for! Why does almost every lady, who drops in for a little chat, say something which gives the little girl dressing her doll at the sofa, an impression that nothing is quite so desirable as beauty! Why does one speak harshly of Irish domestics, another of Sunday school teachers, another go of in raptures about the opera and theatre, another sneer at anti-slavery principles, another uphold staying away from church, and another complain of dull preaching, all in the presence of listening children!

If people must have and utter their own ideas on all these subjects, we hold that their duty to "other people's children" requires them to be pretty sure that the expression of their opinions will do no harm; and as a long investigation may be requisite and a re-examination, they had better be circumspect and silent, save with those who are competent to deal with what they utter!

The way in which you speak to children is of importance. Visiters in a family have a decided influence on its juvenile members, without seeking it. He who treats them always courteously will help to make them courteous. He who tries to draw out their knowledge will increase their interest in knowledge. He who helps them out of little embarrassments, and strives to avert little impending quarrels, with help to make them amiable.

But after all, it is not so much the speaking to children, as the speaking in their presence, that involves frequent transgression, even among tolerably sensible and good people. We know a certain person, whom a judicious mother never desires to see in her parlour till the children are gone to bed. It is a good hearted person, as the mother has reason to know; but her wit runs into satire, and the wise parent loves not the effect on her own too lively and talkative children.

And supposing you are quite sure all that you would say is right and true, if you know it to be exactly opposed to the opinions of the parents, have you a right to advance such opinions hastily, I might say at all—before these young listeners! Is it not an unkind interference, to say the least? Is it observing the golden rule?

Many parents are anxious to keep their children as long as possible from all knowledge of the evil that is in the world. Who can wonder at or blame this desire to preserve spotless the beautiful purity of a child's mind? Beware lest you carelessly convey the first idea of the fraud and iniquity, revelling like invisible demons about them, to these unconscious, guarded ones. If you are yourself childless, you know not how you may thwart the secret precautions taken by the holiest instincts, if you do but excite a curiosity which sacred parental affection shrinks from gratifying.

Many a mother could tell of the perplexing questions put to them by intelligent children after the departure of careless visiters, and many a judicious, high principled parent might almost be detected among strangers, simply by his never forgetting the presence, the claims, the dangers of "other people's children." L. J. H.

For the Register.

PUBLIC PRAYERS.

I wish to improve the opening made by the communication of "*Hearer*," in your last paper, to make a few remarks upon the same subject.

In the first place, I must be allowed to express my disapproval of the tone and style of that and some other communications which have formerly appeared in the Register upon the same subject. Anything like a frivolous, flippant way of speaking of prayer, must be painful to the devout mind.

It must be admitted that among the changes of the day, the curtailment of all religious exercises, compared with ancient usages, is generally required; and I should think the requisition had been sufficiently met. In regard to public prayers, I think we should hear much less complaint of their length, if there were more judgment exercised in the choice and arrangement of their topics. In the estimation of some, their sole purpose seems to be, to excite and carry out a train of devout thought; and they give utterance to what should rather be called a meditation than a prayer. Sufficient difference is not made between the circumstances of an offering made in the name of a large and mixed assembly, and that of a family or an individual. Thoughts and feelings are sometimes expressed in which we know that not one in ten of the assembly can unite; while topics and petitions peculiarly appropriate to a public assembly, a Christian congregation, a church, are but partially introduced.

The arrangement of the exercises, too, in some of our churches is such as to prevent the best effect of the prayers. In some, there is only one prayer before the sermon, and that is the opening service. Besides the evil of being obliged to enter upon so solemn a duty before the mind can have become quiet and collected, such a single prayer must either be so crowded as to be too long, or many things, properly belonging to the morning services, must be omitted. Where there is what is termed an *introductory prayer*, the first outgoings of the soul in adoration, worship and thanksgiving, and the invocation of the divine blessing and influences upon the services of the day, may be made, and the mind be better prepared for the more deliberate thoughts of the subsequent prayer. It is much to be wished that the practice of responsive reading of selections from the Scriptures were introduced into our congregations as an introductory service. Nothing, it seems to me, serves so well to collect the thoughts of the assembly and to prepare them to *unite* with the pastor in the further exercises.

In the subjects of public prayers there should always be, as I have hinted, a recognition of those great social interests which belong to the very institution of public worship. No reaching after variety or novelty of thought should exclude the petitions or thanksgivings or confessions which belong to us as members of the community at large, and as a body especially associated for united worship, and for social benefit. The intercessions which bear up the individual wants or trials of the worshippers, should be warm and affectionate, but as brief as is consistent with keeping alive that sympathy which is one of the most beautiful fruits of social worship. Nor is there any difficulty in giving everything a place, and abundant room, and yet keeping within such bounds as to the length of the prayers as would cause no complaint. In most churches there are six prayers every Sabbath, and on Communion Sabbaths three more. What can be easier than to assign to each of these its appropriate and distinct subject or portion of subjects, thus giving to everything a place and a place for everything, without tediousness or confusion in any!

When we consider the vast importance of this part of the Sabbath services, in its influence upon the devotional feelings of a Society; its bearing upon every other portion of our religious means; and when we observe how much of this influence depends upon the ability or the deficiency of the leader in the public devotions, we wonder that any clergyman should fail to make it as much the subject of study and training as any other portion of his duty. We think he should at first, and frequently write out his prayers, not for the purpose of committing them to memory, but to give his mind a ready power, which will leave his heart, his affections at liberty to flow out in words unembarrassed by mere mental labor at the moment of devotion.

I hope I have not been tedious in these observations. My object has been to call attention to a part of our public services which, I fear, has been losing its proper and high place in the estimation not only of hearers but of ministers.—Music and preaching should, as they do, engage the most solicitous attention; and too much cannot be done to raise them also to their highest proper place; but it will be a sad day for our churches, when the prayers of the house of God are deemed secondary to the Sermon or the Choir.

A WORSHIPPER.

For the Register.

SATURDAY NIGHT RECOLLECTIONS.

I contributed a series of papers for "The Christian World," under the above caption, which *aimed* to be useful and entertaining. They had one merit, that of brevity; and in this respect I will endeavor to be equally commendable in my present efforts to do good. I travel a good deal, I come in contact with all sorts of folks, and however much of a talker myself, I never interrupt a conversation which has any point in it, whether pointedly good or the reverse. In this way I pick up items of information and sundry opinions, of more or less value, which I think the readers of "The Register" may like to become acquainted with.

PRECOCITY. The most remarkable instance, which has fallen under my own observation for a long time, was that of a boy, a little rising of seven years of age, whom I saw sporting a "long nine" cigar, and which was about half consumed. He looked as bold and as shameless as those boys of larger growth, whose example he was following.

I was on my way last Sunday to attend a Sunday School in the neighborhood of Lowell: it was upon the bridge which connects that city with Dracut, where I met the above mentioned unfortunate child,—one, most evidently, uneducated and uncared for. I asked involuntarily, who were answerable for his sad condition! At first I referred it all to parental neglect; but then the question started up, whence this parental delinquency! The only satisfactory answer which I could arrive at, was to ascribe it at once to the miserable selfishness of those classes claiming to be respectable; but who cannot or rather will not deny themselves the indulgence of pernicious habits, however prejudicial their example towards their more unfortunate brethren. Yes, that poor child's destiny seemed to be irreversibly fixed; and those who thoughtlessly decreed his ruin, are esteemed *honorable* men in the community, and highly respected, some of them being ministers of the Gospel, whom Paul charges to refrain from being stumbling blocks in a brother's way, so as to cause him to offend; yes, ministers, who are always the first quoted, for their devotion to tobacco in all its forms, and also to wine drinking, on a moderate scale!

GETTING RELIGION. Near me in the cars, were two men who had met unexpectedly after a long separation. They travelled over each other's experiences at home and abroad; mentioned those who had died; and those who had married; the state of the churches; and how many had joined. At this point one asked of the other, if his brother John had *got* religion? The question was put in a very audible tone, and excited, I am sorry to say, a very general smile. The one questioned, answered in the affirmative; upon which the questioner seemed much pleased, and uttered himself as follows: "Aye, if John has got that, he is well off, although it has been told me his worldly losses have exceeded his profits. I say, John is no fool in keeping an eye to the main chance. He was wise, in calculating for possible reverses ahead, so that shipwreck of property, might not be followed with shipwreck of character. I repeat, friend, that if John has got religion, he is rich after all;—he will come out well enough, depend upon it."

This free and easy colloquy set me a calculating, how much of genuine religious experience is lost to the world, in consequence of the prevalent feeling, that religion is too delicate and pure a thing to be talked about by uneducated and vulgar people, whose low and quaint phrases repel rather than attract attention to serious things.—All I have to say, to those who neglect to obtain a knowledge of the religion of Jesus Christ, because the weak and foolish people of this world are its heralds, is, that they are guilty of an infinite folly, from which they can only escape, through the door of humility

TALKING WISELY. This is one of the most difficult acquirements I know of. I find much less difficulty in governing my thoughts and passions, than in governing my tongue. Observing to a friend, the other day, that probably half the sins in vogue amongst us have their rise in the petty mischief of this little member; he vaguely hinted that, in making such a declaration I might possibly convict myself. At this I took no offence; but rather inquired how I had best proceed in obtaining this branch of self-government. He took from his library a very plain looking book, which he put into my hands without a word of comment; and which I afterwards found to be a volume of sermons by Bishop Butler.—My friend in the most delicate manner had thus provided me with a manual, of surpassing excellence, upon one of the most difficult branches of ethics. I have never met before with so simple and yet so profound a discourse. Were it read, and inwardly appreciated, that measureless tide of garrulity which provokes so much scandalous and frivolous talk, would be stemmed at once and finally subdued. I have thanked my friend over and over again for his silent method of inculcating truth; and perhaps, if my suggestion is heeded, thanks may come to cheer my heart also.

[For the Register.]

BANKS AND BANKRUPTCY.

Our attention has been drawn to this subject by reading an excellent article in the last No. of Hunt's Merchants' Magazine. It is from the pen of Mr. F. G. Shaw, a gentleman of acknowledged literary attainment and wide philanthropy. The writer's aim and spirit have evidently suggested, as they also pervade, his whole theory. It is on this account that the present article particularly commands itself to our notice. That there are many vulnerable points in our credit system, and much injustice and wrong committed and suffered under it, we have never doubted; but the remedy has not appeared so definite and clear. Yet something is done when the evil is barely acknowledged. For the sake of the stability and progress of society we are glad that earnest inquiry is looking in this direction, —seeking out the causes of our pecuniary and business fluctuations, and of the distress and suffering that are consequent upon them. Whoever shall propose cures for these evils, or give hints towards so desirable a result, or set strong minds at work to devise a system by which our frequent failures and alternations of fortune can be avoided in future, will be a benefactor to the interests of benevolence and good morals. Mr. Shaw's idea seems large and thoroughly humane; but owing to so brief a statement of it, we have not been able to comprehend anything more than the outline of his plan, and this difficulty we share in common with more experienced and business men. The evil of the present Banking system is deduced from a few startling statistics of Bankruptcy which go to prove that the great number of Bankrupts is owing to the high rates of interest. The people of Massachusetts earn, perhaps, two and a half per cent yearly, over and above their support; but legal interest is six per cent. How can they pay more than they earn! This may be all true; but we would suggest another aspect of the case which we cannot but think important. Is money worth so much more than anything else! The rates of interest are high whenever the profits of business are large. In this country an ordinarily successful business yields more than six per cent., while on the continent of Europe, trade is less productive and the rates of interest are correspondingly low. Besides, property is always changing hands, and in this change is a chance for individual thrift and wealth quite as much as in the actual production of a community. What one man loses is for another man to gain. Thus, instead of *one* source of accumulation we have two. Individuals must accumulate what individuals lose, as well as what the community produces.

Bankruptcy has many causes;—some are moral, and with these we are more especially concerned. Doubtless, false theories conflict with practical justice and the law of love. Doubtless, Bankruptcy oftentimes flows from a corrupt system of currency and credit. But we have no idea of permitting a sinner to lay off upon an abstract theory, sins which properly lie at his own door. There is another side of the question, and though the popular current sets against us, we still deem it necessary to remind the individual of his carelessness, want of economy and extravagance. Banks may be defective, but men continue to sin as of old; and in full half the instances of failure, they bring ruin upon themselves by their own acts. The old-fashioned morality has lost none of its force or point in this age when anything wrong is attributed to a false theory or some bad social arrangement.—Even the honest Bankrupts will find that a large proportion of their misfortunes have come from their own poor judgment, haste to be rich, and the foolish desire of the reputation of wealth.—Mend the individuals and they will take care of the Banks.

NEW PUBLICATIONS.

The following books, published by Appleton & Co, are sold in Boston by Crosby & Nichols: "Fireside Stories," by Mrs. Ellis, a volume for young persons, containing three separate tales; "The Minister's Family," "First Impressions," and "The Rising Tide," all having a moral tendency. Mrs. Ellis writes too much to write remarkably well. But her writings must sell, or so many of them would not get into print. The exact opinion of this production, given us by a friend to whom we submitted it for examination, is, that it is "a very good sort of a book."

The "Lives and Anecdotes of Illustrious Men" contains brief and doubtless authentic sketches of Cromwell, Cortes, Lindley Murray, Sir Humphrey Davy, Baron Cuvier, Sir Joshua Reynolds, Dr. Adam Clarke, &c, &c.

THE MISCELLANEOUS WORKS OF OLIVER GOLDSMITH, by James Prior, in 4 vols. New York. George P. Putnam.

Crosby and Nichols, on whose well filled counter may always be found all the new publications, have sent us the first volume of Goldsmith's Works, just issued by Putnam, in New York. It is capitally printed, as are all the books by the same publisher. When the remaining volumes appear, it will form one of the most valuable works of the season. Goldsmith is a writer who never grows old. His poetry, next to that of Watts's, was the

first we ever read. It is associated with our earliest pleasures, and, as we look back, seems to be blended with the fresh dawn of the world. It is associated too, with the pains of early life. We remember when a schoolboy, that on an examination day, we were seduced into reading some of his Essays. By degrees the thought of the school, the terrors of the day, and our awe of the presiding dignitaries, faded away, until we were aroused from the "midsummer day's dream," to an examination in Algebra. With a mind all bewildered, we were subjected, as a natural consequence, to a most disastrous and mortifying failure. Since then, we have always thought the best of Goldsmith's Essays, on account of the suffering which followed the hour of stolen pleasure spent in their company.

Goldsmith's style is nearly perfect. It is fluent, transparent, flexible, accommodating itself, like the graceful folds of an Eastern garment, to the free movement of the thought. We remember how, in boyhood, we were charmed by the beauty of his sentences, by his felicitous turns of expression, as one is by some exquisite and unexpected cadence in music. And we are glad to find, that on reading his pages now, the old feeling returns. It is the perfect beauty of perfect nature. One is affected by it perpetually, as he is by the sudden sight, now of a flower hanging over a woodland stream, and now of a broad sunshiny landscape seen from an overlooking hill. The genial tone of thought and feeling harmonizes with the style. His reputation never depended on any tricks of rhetoric, or fashions of the day, but on substantial and enduring merits. Both in prose and verse, no writer can be more fitly placed among the English classics, than Goldsmith. We are rejoiced, flooded as we are by so many worthless publications, to see so excellent an edition of his collected works.

Boston Almanac. By Coolidge and Wiley.—A very useful annual, having this year, in addition to other things, a neat map of New England.

Tytler's Universal History, No. 7. Crosby & Nichols.

The New Jerusalem Magazine for November.

The Christian Observatory for November.

The People's and Howitt's Magazine. Crosby & Nichols are the agents for this spirited Magazine.

The Fifth Annual Report of the Ministers at Large in Lowell. We have already given some account of the excellent work which Mr. Wood is doing in Lowell.

Catalogue of Standish Academy. There are five teachers and sixty-six scholars in this school.

VICARIOUS ATONEMENT.

We proposed several weeks ago to the New York Evangelist a dispassionate discussion of this subject. Last week the Evangelist, with a few introductory remarks, of which we admit the force and the candor, gave a general statement of the argument for a vicarious atonement, which we shall publish with our comments upon it next week.

Present to Prof. Agassiz.—The Cambridge Chronicle contains an interesting notice of the presentation of a silver Pitcher to Prof. Agassiz, by the pupils of the High School in Cambridge. The professor has been lecturing gratuitously before this school for nearly three months, on subjects connected with Natural History.

Pembroke, Mass. Rev. William L. Stearns of Rowe, has received a unanimous invitation to be settled in the Unitarian Society at Pembroke.

Dover, N. H. Rev. John Parkman has dissolved his connexion with the Unitarian Society, in Dover.

Westboro'. The New Unitarian Church in Westboro' will be dedicated on the 12th of December.

"Prize Essay on the Mexican War."—A communication with the above title from Mr. Beckwith is in type, but unavoidably crowded out.

GENERAL INTELLIGENCE.

Ball Hughes' Fisher Boy. We paid a visit the other morning to this piece of sculpture, which is now on exhibition in this city. It is a beautiful work; one, which all who can, should see. Those of our readers, who cannot visit it, will thank us for giving them a brief description of it. It is always a privilege to see beauty anywhere, and next to seeing is the privilege of knowing that such beauty exists.

The statue was modelled by Ball Hughes, in a barn near the sea shore in Dorchester.—Through the liberality and kindness of one of our citizens, Edward Brinley Esq., the artist was enabled to complete his work.

The Fisher Boy is a curly-headed youth, who is seated upon a pile of rocks by the seaside.—His hair flows freely in the wind; a loose robe, not unlike a piece of drapery, conceals his form, but leaves his limbs uncovered. It falls like the Roman toga from the left shoulder, so as to leave the right arm and shoulder free. A cord confines it around his waist, to which is attached a wallet or fisher's bag. One or two fish are seen projecting from the top of the bag, to show that the lad has not been altogether unsuccessful in his sport. He has just secured another prize, which he grasps with one hand and with the other endeavors to extricate his hook from the mouth of his struggling victim. The expression upon his countenance is rather one of pity than delight, and he is endeavoring to pull out the hook carefully and easily, so as not to hurt the fish *too much*. His form is one of exquisite beauty. He sits easily and naturally upon his rocky seat. Everything about him is graceful and easy, and his whole appearance is that of a free hearted and gentle youth, forgetting all, except the sport which occupies him.

We do not intend by what we have said, to place the Fisher Boy among the greatest works of art. The artist did not attempt to represent by it any great mental struggle, or to show the perfection of manly beauty, both physical and mental, as in the Apollo Belvidere, or to present a form, instinct with the life of the soul. Its beauty consists in its simplicity and naturalness. It is a beautiful picture of a lad busy about his labor or his sport. Thus regarded, we consider it equal to anything we have ever seen. Perhaps we might add—though we almost fear to do so—that there is rather too much repose, not quite enough of the activity and joyfulness of childhood in the Fisher Boy's expression and manner; and that his face is rather old for so young a lad. In this, however, we may be wrong. Others, we know, feel differently; and we must beg our readers to go and see for themselves and then correct our mistake, if it is one. The execution is faultless.—It is rare to see anything so perfectly chiselled. In conclusion, we cannot omit the opportunity of protesting against one criticism upon this piece of sculpture which is a singular one to be made in the land of the Puritans. Some have objected to the drapery. It seems to us, that Mr. Hughes has done well to put it on. It conceals nothing which ought to be exposed. We are no advocates for naked beauties, by whatever name they may be called. The truest taste never wounds the purest and most delicate feelings of our nature.

Beacon Hill Reservoir. On Friday last, this immense stone structure was officially declared to be complete. At half past nine, A. M., in the presence of the members of the city government, and a considerable concourse of people, the water was admitted into the reservoir. It came rushing in, through two immense pipes, one twenty-four and the other thirty inches in diameter, and gradually filled the basin destined to its reception.

This reservoir is one of immense size. Indeed, if we except some of the old Roman aqueducts and similar works, we cannot recal its superior, or even its equal in Europe. There is a dark and massive grandeur about it, which reminds one of the sombre architecture of the Egyptians. The basin is supported on massive granite walls and arches of the same material. There is certainly nothing ephemeral in its appearance. It looks as if it would stand for ages, one of the noblest monuments of the cold water movement.

On the northern wall, at about fifty feet from the ground, there are two tablets. Upon the easterly one is incribed,

Boston Water Works,
Began Aug. 1846—Water introduced Oct. 1848.
Josiah Quincy, Jr, *Mayor.*
Commissioners, { Nathan Hale, James Baldwin, Thomas B Curtis.

There is a corresponding tablet upon the western side, which reads,

Boston Watet Works.
Engineers— { W. S. Whitwell. *Eastern Division.* E. S. Chesbrough, *Western Division.* John B. Jervis, *Consulting.*
This Reservoir completed——

The capacity of the reservoir is estimated at 3,000,000 of gallons, when filled to within eighteen inches of the top. It has been computed that nearly 16,000 cubic yards of granite have been employed in its construction. It is marvellous to see the ease and rapidity with which such buildings are erected now-a-days. In less than four years, without any show or pretension, a structure has grown up in the midst of our city, as quickly as the coral grows beneath the sea, which rivals in size and solid magnificence, the works of the Romans.

We advise those of our readers, who have not seen it, to walk to Derne street, when they next visit the city, and examine it for themselves. The view from the top almost equals the celebrated one from the State House dome.

The New City Cemetery and Hospital.—The city authorities are at length taking some active measures for the purpose of suppressing burials in our city. There is scarcely anything more injurious to the atmosphere of a large town than the emanations which arise from a crowded cemetery. It is surprising that in so enlightened a city as Boston, intramural burials should have been so long permitted. The city government has lately advertised for a lot of land to be used as a burial place, in one of the neighboring towns, and last week, delegations from both branches of the government visited the spot. The place is situated in the upper part of Dorchester, near West Roxbury. It is about seven miles distant from the city, and contains 119 1-2 acres. It is not known whether this will be the site finally selected or not. At any rate, it is a matter of congratulation that the authorities are moving in the matter.

It may not be improper in this connection, to mention, that the erection of a city Hospital is contemplated for the reception of those who cannot be admitted to the Massachusetts General Hospital. The rapid growth of the city, and the great influx of foreigners, have filled to overflowing all the present establishments for the cure and relief of the sick. In October last, a committee was appointed by the city council and aldermen to consider the subject and report upon it. In their report, presented last week, the joint committee say that, "in looking at the institutions at Deer Island and South Boston, your Committee are unanimously of opinion that they are excellent in their character as pauper establishments, but the inmates being chiefly foreigners, many of them of the lowest class and often much crowded, something more is wanted for the comfort and recovery of the unfortunate sick poor who are unwilling to enter the Institutions referred to, if indeed they ought."

The Committee conclude their report by recommending the continuance of the cholera Hospital on Fort Hill. What a noble opportunity is here presented for another display of Boston munificence! Is there not some one, who will endow such an establishment in a manner worthy of our city?

The Peace Meeting at Tremont Temple. On Thursday evening of last week, a meeting was held at the Tremont Temple by the friends of peace, to welcome home the delegates from the late Peace Convention, held at Paris. The Hon. Josiah Quincy, Jr., was chosen chairman of the meeting. Rev. Mr. Beckwith, Rev. Moses G. Thomas, and Mr. George Merrill, were appointed secretaries. Prayer was offered by the Rev. Charles Brooks of Boston.

Mr. Quincy then opened the meeting in his usual felicitous manner. After alluding to the deep interest which every one felt in the proceedings of the recent Peace Convention, he said that at the present day, there were many signs, which seemed to indicate that the time was drawing nigh, when men should "beat their swords into plough-shares, and their spears into pruning hooks." Among the foremost and most striking of these signs, he placed the extraordinary developments which have been made in the last few years in the annihilation of distance by the application of the powers of steam. Distant nations have thus been brought into close proximity and made to know, that they should love, and not hate each other.

Another great means of hastening the period of universal peace, he considers to be the rapid and increasing diffusion of information upon this subject among all classes of the community. Cowper had said, that

"War is a game, which were their subjects wise,
Kings would not play at."

Men of the present age are beginning to see that war is a costly game—that it impoverishes a people, and increases their taxes. In the late outrageous war of Russia with Hungary, the Emperor had no sooner won his victory than he was obliged to run to his bankers.

But as this matter had been most thoroughly discussed by the recent Congress at Paris, Mr. Quincy declined making any further remarks, and called upon the delegates to give an account of their doings. He then introduced the Hon. Amasa Walker, to the audience.

Mr. Walker, after a few pleasant remarks, congratulating the friends of peace upon the present aspect of their cause, proceeded to give a detailed account of the recent Peace Congress. He said that the number of delegates was so large, that the chambers of Peers and Deputies, which were offered to them, could not hold them, and the committee of arrangements were obliged to fit up the great musical Hall of St. Cecile for their reception.

He said that about one thousand delegates assembled from all parts of the woald. England sent more than any other nation; her delegation comprised some of her most philanthropic men. In that Congress there were Cobden, and Miall, and Sturges, and Burnet, and a host of others, who are earnestly engaged in every great reform. The American delegation consisted of only twenty-five. He regretted that it was so small, but thought that the want of positive information as to the time and place of meeting, and the fear of the cholera, prevented many from going.

When the Congress assembled, all looked to Lamartine as the man, who ought to preside over their sessions; but sickness prevented his attendance. Victor Hugo was next elected, and accepted the place. He presided with great ability and satisfaction.

The subjects which the Congress discussed were few but important. They were the sinfulness of man; the importance of national arbitration; the condemnation of loans, issued for the purpose of carrying on war; and the recognition of a general Congress of nations as the means of settling all controversies and difficulties. Both the French and English languages were employed in the discussion of these subjects.

The French delegation comprised many talented members. On the right of the President, sat the Abbe du Guerry, one of the most eloquent speakers of the Catholic Church. He entered into this movement with his whole heart and soul. Victor Hugo, the President, also deeply sympathized with it. On his left sat M. Coquerel, the most distinguished divine of the French Protestant Church. The Archbishop of Paris was elected an honorary member of the Congress. Sickness prevented his attendance, but he sent the Congress a letter, expressing the deepest interest in the peace movement.

Mr. Walker then gave an interesting account of the entertainment, given by M. de Tocqueville, the French Minister of Foreign Affairs, to the Congress, and of their visit to the water works of Versailles. He stated in conclusion, that it was decided to hold another convention, at Frankfort on the Main, next year, when he hoped at least one hundred delegates would be present from this country.

The Rev. Dr. Allen, of Northboro', next addressed the meeting. He spoke of the great harmony of feeling, which existed between the members and between the prominent men of different religious sects, in the Congress. He exhibited a neat copy of the Testament, which was presented to each member of the American delegation by their British colleagues. The testament bore this inscription:—

"Presented to the American delegation by their British colleagues, at a meeting held at Versailles on the 27th of August, 1849, for the purpose of manifesting their respect for those members in crossing the Atlantic to attend this Convention.
In behalf of the delegation. Richard Cobden."

Dr. Allen, of Northampton, read an able speech, giving some additional details of the proceedings of the Congress.

The Rev. James F. Clarke, of Boston, next briefly addressed the meeting. He said that the object of the late Congress, was not so much to prevent any war that might occur within the next half century, as to convince the world that war is needless.

Mr. Quincy then arose, and alluding to the fact that the Congress was addressed in two different languages, said there was one in the ranks of the American delegation, who, if the Congress had been held at the Tower of Babel, could have talked to all, and who had been sending his "Olive Leaves" to every part of the world. He then called upon Elihu Burritt, who was received with great applause.

Mr. Burritt gave a history of the Peace movement from its first feeble beginnings to its present condition. It had advanced, he said, in a regular geometrical progression. The first meeting was held in a vestry in this city, in 1815, at which one of the delegates, now present, attended. He referred to the great meetings, which had been held at London, Birmingham, and Manchester, and to the statements which Mr. Cobden made in Exeter Hall, that he, (Mr. Cobden) should present a bill to Parliament for a general disarmament, and that he should propose the initiative in this measure to the British government. Then came the organization of the Peace Society; this was followed in 1843 by the World's Peace Convention, at London. After five years of educational activity, another convention was held at Brussels, in 1848, and to this succeeded, in 1849, the recent Congress, which had attracted the attention of the whole of Europe. Mr. Burritt said, that not only were the leading men of the age,—men like Lamartine and Cobden—enlisted in the cause, but the middle and industrial classes were giving their sympathies to it. He concluded by an eloquent appeal to the American people to take hold of this great work. For them, said he, there is but one path to glory—the *Path of Peace*. If America ever aspires to distinction, it must be by the Arts of Peace.

Mr. Burritt was followed by the Hon. Amos Tuck, of New Hampshire, who spoke warmly and forcibly in favor of peace principles. At the conclusion of his speech, the following resolution was adopted. The meeting then adjourned.

Resolved, That this meeting receives with gratitude and joy the accounts given to us of the late Peace Congress at Paris, by the delegates who have returned from that Congress; that we strongly recommend the object of an International Congress for Peace, to the attention of the American people, and hope that meetings will be called in various places, to express public opinion on that subject.

Naval Reform Meeting. On Friday evening, the Tremont Temple was again opened by the friends of a reform in our naval system. The meeting was called by Watson G. Haynes, who has latterly been very active in this matter.—Alderman Grant was elected chairman, and Messrs. Cutler and Fuller, secretaries. The meeting was opened with prayer by the Rev. Dr. Gannett. Mr. Grant then stated the object of their coming together, and alluded to the disinterested labors of Mr. Haynes. Our limits forbid us to give a detailed account of the proceedings of the evening. Among the speakers there were the Rev. Dr. George M. Randall, Rev. Dr. Beecher, Mr. Haynes, Mr. Fuller, and several others. The discussion was chiefly confined to the infliction of corporeal punishment in the Navy, and to the practice of serving out "grog rations," as they are called. With regard to the former, it was stated, that flogging, so far from producing amendment in the habits of the sailors, only tended to degrade them still more. A statement was read from the report of the secretary of the Navy, by which it appeared that the number of lashes inflicted in the Navy of the United States, for a period of three years, exceeded 57,000. In one quarter the average number of daily lashes inflicted during the period mentioned varied from twelve to twenty. The subject of "grog-rations" was handled with merited severity, and many cases were mentioned of fatal accidents at sea, occurring among our men of war, which might have been arrested if no "grog" had been given.

At the close of the meeting the following resolutions were adopted.

Resolved, That the use of intoxicating liquors in the U. S Navy is not only unnecessary but is injurious to the best interests and morals of all men employed in our public service.

Resolved, The opinion of this meeting is that the practice of flogging is not the true means of enforcing discipline on shore or at sea.

Resolved, That our representatives and senators are respectfully requested to use their influence to have both evils abolished from the Navy of the United States.

Resolved, That a copy of the foregoing resolutions, signed by the President and Secretary of this meeting, be presented to the United States Senate.

Reading Sermons.—Preaching with or without notes—that is the question with Southern Synods and editors. The Presbyterian Herald of the 15th inst., says, in a labored editorial,—two General Assemblies at least, to wit, those of 1841 and 1846, have by great majorities, recommended that the practice [using notes] should be given up. But *against* this recommendation appeared the Princeton Review, and Dr. Plummer, and sundry newspapers. The editor of the Herald thinks this a serious matter, urges no reading in the pulpit, and says:—

Our candidates and Licentiates should be given to understand, that the Church advises them not to read their sermons in the pulpit—that she considers herself entitled to advise *them*, at least—and that she expects them, not only to listen with respect to her, but to make an honest effort to follow her advice. If they fail, let them tell her so; and then she will say farther what she will advise concerning them, and what she will do. She may seriously doubt whether she has any thing to gain, by bringing into her ministry persons who *will not*, honestly and meekly, hearken to her earnest and repeated admonitions, and who even in the non-age of their profession, scorn her counsel; and she may not be very clear that it is her duty to make ministers of such as *cannot*, after fair and full trial, preach as she thinks they should preach.

The Froude School.—The last number of the Edinburgh Review has an excellent article upon the shallow coxcombs of the Froude class, who write so much mischievous and infidel trash in these days. There is one little descriptive bit in it which it may be well to circulate:—"But we are at the same time fully convinced that in our day there are thousands of youths who are falling into the same errors and perils from sheer vanity and affectation; who admire most what they least understand, and adopt all the obscurities and paradoxes they stumble upon as a cheap path to a reputation for profundity; who awkwardly imitate the manner and retail the phrases of the writers they study; and, as usual, exaggerate to caricature their least agreeable eccentricities. We should think that some of these more powerful minds must be by this time ashamed of that ragged regiment of most shallow thinkers and obscure writers and talkers, who at present infest our literature, and whose parrot-like repetition of their own stereotyped phraseology, mingled with some barbarous infusion of half Anglicised German, threatens to form as odious a *cant* as ever polluted the stream of thought or disfigured the purity of language."—So writes Sir James Stephens upon Froude and his followers. [Ch. & St. Gaz.

Free Will Baptists. Mr. Benjamin Randall, of New Hampshire was converted under Whitefield's preaching, and commenced preaching in 1780 as a Calviniste. But he was much engaged in revivals, and preached the Freedom of the Will, the duty of immediate Repentance, and the practice of Open Communion, in a manner which was disapproved by his brethren, and they withdrew fellowship from him. He however continued to preach with much success, and organized many churchis holding his views.—The regular Baptists caled them Free Willers and Free Will Baptists and finally the people themselves took the word of reproach as their members, scattered from Maine to Wisconsin, with distinctive name. They now have about 50,000 an excellent newspaper, the *Morning Star*, published at Dover, N. H., and expect soon to have a Quarterly Review. The Calvinistic Baptists and other ministers exchange pupits with them. They have a Home and Foreign Mission Society, and a mission in India. No contributions are received from slaveholders or rumsellers.—In 1838, their General Conference withdrew fellowship from all churches that admit slaveholders, and refused to receive some Baptist churches in Kentucky on that account.

A Rumor Verified. In alluding to a prevalent rumor that the Rev Dr Forbes, of St. Luke's Church, New York, had become a convert to the Romish faith, the Commercial Advertiser publishes the following letter confirmatory of the report:

New York, 21st Nov, 1849. To the Rev William Berrian, D. D. president of the standing committee of the diocese of New York: Rev and dear sir,—You may conceive that it is with no ordinary emotions that I feel myself constrained to declare to you, as president of the standing committee of the diocese of New York, that it is my intention no longer to exercise the ministry of the Protestant Episcopal Church, it having become my deep and conscientious conviction that duty to God requires of me to unite myself to the one Holy Catholic and Apostolic Church in communion with the See of Rome, to which alone I feel that my allegiance is due. With great personal consideration, I remain, rev'd and dear sir, your obedient servant.

John Murray Forbes.

Dr. Bushnell's Letter to the Pope. A circular issued by the Tuscan Minister of the Interior against all Protestant works, and published in the *Nazionale* of Oct. 5th, says: "For some time there have been introduced into Tuscany from abroad, and impudently sold in the public streets, and in other ways, by sectarians and abettors of Protestantism, certain *Libercoli*, (little books,) which tend evidently to attack Catholicism. The most remarkable among these is a letter from the American, Horace Bushnell, to his Holiness Pius IX. which within the last few days, has been circulated in a tract bearing date, Italy, 1846." This Yankee letter seems to be a troublesome document to the Tuscan Government. For "the Minister," continues the circular, "feels it necessary to call the attention of the prefects to this abuse." Poor despots, your troubles have only just begun. [N. Y. Evangelist.

Hebrew Anniversary in New York. In reply to an invitation to attend last week the annual festival of the Hebrew benevolent societies, Hon. Daniel Webster says:

"I feel, and have ever felt, respect and sympathy for all that remain of that extraordinary people who preserved, through the darkness and idolatry of so many centuries, the knowledge of one supreme spiritual Being, the Maker of Heaven and Earth, and the Creator of Man in his own image; and whose canonical writings comprise such productions as the books of Moses and the Decalogue, the prophecies of Isaiah, the Psalms of David, the Book of Job, and Solomon's prayer at the dedication of the Temple. The Hebrew Scriptures I regard as the fountain from which we draw all we know of the world around us, and of our own character and destiny, as intelligent, moral and responsible beings."

We are a little at a loss to know what so circumspect a writer as Mr. Webster is, can mean by this last sentence. He certainly cannot mean to assert that the New Testament contains nothing but what is borrowed from the Old. Still less are we able to understand in what sense it can be said that the "Hebrew Scriptures" are "the fountain from which we draw *all we know of the world around us*."

☞ Christmas Eve. The Ladies connected with the Unitarian Society in Manchester, N. H., propose having a sale of useful and fancy articles on Christmas Eve, at the City Hall, to aid in furnishing their church and paying some other expenses attendant on its recent enlargement.

They will gladly receive any articles which may be left for them at the bookstore of Crosby & Nichols, 111 Washington st.; or with R F. Fuller, Esq., 10 State st. and will also welcome any friends from abroad who can be present on the occasion.

It is intended to have a Christmas tree for which any tasteful or useful articles will be acceptable. nov24

☞ The Quarterly Charity Lecture, will be preached at the Old South Church, tomorrow evening, at seven o'clock. dec1

MARRIAGES.

In this city, Nov. 22, by Rev E. Peabody, Mr Nathaniel C. Stearns to Miss Sarah A. Gifford.

18th ult, Jarathmeel Davenport, Esq., of Brookline to Miss Susan Haynes of Newton, after a courtship of twenty-five years.

19th ult, Mr John Wetherbee, Jr, to Miss Louise A., daughter of Mr William Beals

21st ult, Mr Martin McCloud to Miss Mary E. Ford.

In West Bridgewater, Mass., by Rev J. G. Forman, Mr Thomas Thompson to Miss Mary Jane Fowlers, both of said town.

In the Congregational Church of West Bridgewater, on Sunday, the 18th ult, by Rev J. G. Forman, Mr Thomas Jackson of North Bridgewater to Miss Betsey A. Perkins, of the former place.

In Hadley, Saratoga Co., New York, 17th ult, Mr Wm. Henry Kilby of Eastport, Me., to Miss Lydia Francis Sherman of H.

In Sherburne, 20th ult, by Rev Edmund Dowse, Mr John J. Leland to Miss Deborah Dowse, both of S.

In Brooklyn, N. Y., 15th ult, Mr William H. Wardwell of Andover, Mass, to Miss Abigail F., daughter of the late Theodore Eames, Esq.

In Nashua, 22d ult, by Rev D. D. Pratt, Mr Charles W. Bemis of Waltham, Mass, to Miss Emily Coggin of Milford, N. H.

In Pawtucket, R. I., Nov. 21st, at the White House, by Rev S. S. Bradford, Mr George B. Stetson of Bridgewater, Mass., to Miss Mary L., daughter of F. A. Sumner, Esq.

In Eastford, Ct., by Rev Mr Peabody, Mr Dwight R. Adams of Canisteo, N. Y., to Miss Sarah J, daughter of Samuel L. Hough, Esq., of E.

In New York City, by Rev Samuel Lamson of Reading, Mass., Mr G. W. Lamson to Miss Annie L Walker.

In Brooklyn, N. Y., 20th ult, by Rev I. N. Sprague, Amasa, 2d son of Charles W. Thayer, formerly of this city to Maria Adella, eldest daughter of the officiating clergyman.

In Lynchburg, Va., 21st ult, Mr John S. Dean of Taunton, to Miss Mary Isham, daughter of Peleg Seabury, Esq, of Lynchburg.

DEATHS.

In this city, Nov. 19, Mrs Mary Green, 86, widow of the late George Green.

Nov 20th, Mr Isaac Schoffield, 77.

26th ult, Mrs Angeline, wife of Francis C. Moore, (of the firm of Damrell & Moore, printers,) and daughter of John Bolles, Esq., 23.

23d ult, John G. Hill, 2 years 10 mos, son of Geo. Hill, city crier.

23d ult, of consumption, Annette, wife of Dwight Boyden, Esq., 33.

24th ult, Catharine Frances, youngest daughter of Henry and Elizabeth McDonald, 10 yrs.

In South Boston, 25th ult, Frederick Gould, son of N. P. Mann, 14 mos 4 days.

In Dorchester, Mrs Anna, widow of the late Stephen Wales, 82.

In Charlestown, 20th ult, Joseph R., son of William and Abby K. Williams, 2 yrs 2 mos.

In Somerville, 20th ult, Thomas, son of Thomas Goodhue, 10 mos 25 days.

In Milton, 22d ult, of typhoid fever, Elizabeth M., daughter of R. M. Todd, Esq, 16 yrs 7 mos.

In West Bridgewater, Mass., 13th ult, Mr Rufus Crossman, 59.

In South Attleboro', 21st ult, Emeline Frances, daughter of Oren S. and Lydia S. Horton, 2 yrs.

In Stow, 21st ult, of old age, Mr Hezekiah Whitcomb, 85.

In Concord, Mass., 18th ult, Mrs Sarah Augusta, wife of Capt John B. Moore, 32.

In Worcester, 18th ult, at the house of his father, Warren Ellis, son of Warren and Sophia C. T. Lazelle, 19 yrs—a member of the Sophomore class of Brown University.

In Deerfield, 12th ult, Dr Joseph Goodhue, formerly a surgeon in the U. S. Army, and stationed for several years at Portsmouth, N. H., 67.

In Hartford, Ct., 20th ult, Hon. John C. Lewis of Plymouth, 49, Speaker of the Connecticut House of Representatives.

At Mokelumne Diggings, Sept 2, James T. Cary, of East Bridgewater.

June 7, on his passage from Panama to San Francisco, of brain fever, Mr Benj Phillips of Lynn.

THE INCARNATION,
—BY—
ROLLIN H. NEALE,
Pastor of the First Baptist Church, Boston. The above work, is the substance of a Discourse delivered before the "Boston North Baptist Association," at its late session, and is published at the request of the Association.
It is beautifully printed in 32mo form and put up in neatly printed covers, gilt edges, at 1s. and also in cloth gilt, at 25 cents.

Contents.
I. Statement of the Doctrine.
II. Proof of the Doctrine.
III. The practical bearing of the Incarnation on the offices of Christ.
IV. Means of securing the blessedness and power of the Incarnation.
Just published by
GOULD, KENDALL & LINCOLN,
dec1 1is2os 59 Washington st.

Mr. Livermore's Prize Essay. CROSBY & NICHOLS, have in press and will publish, about the first of January next, the Prize Essay on the Mexican War, awarded by the American Peace Society, to Rev. Abiel Abbot Livermore.
It will make a volume of 300 closely printed pages and will be sold at about 75 cents a copy. Orders from the Trade are solicited. A liberal discount will be made to those who buy to sell again.
dec1 1is2os 111 Washington st.

Literary Remains of the late Rev. W. B. O Peabody, D. D. The Subscriber has in Press, and will publish on or about the fifteenth of December next, a new volume of Essays, Reviews, &c., &c., from the pen of the late Rev W. B. O. Peabody, D., D., of Springfield, Mass. The volume will be got up in handsome style, embellished with a portrait of the lamented author, and will be one of the best books for a Christmas and New Year's present that can be found. BENJ. H. GREENE.
dec1 3t 124 Washington st

N. B. A few copies on hand of the *Memoir and Sermons* of Dr. Peabody.

Littell's Living Age. No. 290. 12½ cents.
Contents.
1. The Electric Telegraph—Edinburgh Review.
2. There and Back Again, Chaps VI.—XV.,—Tait's Magazine.
3. Europe: Austria; France and Italy; The Spirit of Evil; France—Examiner, Spectator, Daily News.
4. Los Gringos; Inside View of Mexico and California—N. Y. Tribune
5 Summer Journey, by Frederika Bremer—Foreign Quarterly Review.
6. Persia and Turkey—Chronicle.
Illustration. Fatal Facility, or Poisons for the Asking, with Poetry and Short Articles.
Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. dec1

REMOVAL.
We would respectfully inform our customers and the public that we have removed from our old stand, No. 201,
—TO—
No. 249 Washington Street,
(between the Marlboro' Hotel, and winter street,)
where we shall continue to keep a full assortment of every article wanted in families.
Silks Linens, Shawls,
ALEPINES, QUILTS, BLANKETS,
Cottons, Flannels,
HOUSEKEEPING ARTICLES,
—AND—
MOURNING GOODS.
As we import part of our stock, and are always ready to take advantage of the New York Auctions, when Goods are sacrificed, we pledge ourselves to always offer every article As LOW as can be bought elsewhere under any circumstances.
THE ONE PRICE SYSTEM
will still be strictly adhered to, as many years' experience satisfies us that it is the fairest, and therefore the most satisfactory to purchasers.
We hope by constant personal attention to our business, to merit a continuance of the patronage we so long received at our old stand. DANIELL & CO.,
dec1 1is&os2moeR No. 249 Washington st.

Twelve New Books.
Winckelmann's Ancient Art, 4to. American Almanac for 1850. Clarence, by Miss Sedgwick, 12mo. Gleanings from the History of Music, 12mo. Redburn, by Melville, 12mo. Friends in Council, 16mo Greenwood Leaves, 12mo. A Trap to catch a Sunbeam; Browning's Poems, 2 vs. 16mo Charles Sprague's Writings, 16mo. Whipple's Essays, 16mo. Shirley, by the author of Jane Eyre, 12mo. The above, with a full supply of new annuals and children's books, received and for sale by
JAMES MUNROE & CO.,
dec1 R&P 134 Washington, opposite School st.

BOARDING SCHOOL FOR YOUNG LADIES
DORCHESTER.
The Winter Term of Mrs. C. Ellis's School will commence on the 3d of Dec.
Instruction given in the usual English branches, the Languages, Music, Drawing and Dancing. For further particulars, application may be made either by letter, or at the house corner of Savin Hill Avenue.
References.—Rt. Rev. Manton Eastburn, Rev. F. T. Gray, Henry Hall, Esq., S. D. Townsend, M. D., E. P. Clark, Esq. 6tis nov24

TOWNSEND FEMALE SEMINARY.
The Winter Term will commence Wednesday, Dec. 12, and close the fourth Wednesday in March. Board, including washing, lights and fuel, $1 75 per week. For particulars, see Catalogue, direct to West Townsend P. O.; direct Railroad communication.
SILAS BRUCE, Sec'ry.
West Townsend, Mass., Nov. 1849. istd12 nov17

Tytler's Universal History. "It has met the approbation of the most distinguished literary men, both of Europe and America. We do not know a Compendium of Universal History that has been received with more general favor, and that can be read not only, but studied with greater advantage than this." [New York Farmer and Mechanic.
Published recently, in 2 vols, 8vo, by
CROSBY & NICHOLS,
nov24 1is2os 111 Washington st.

Periodical Agency. The subscribers are agents for all the principal English and American Reviews and Magazines. They have lately received the Edinburgh, London and Westminster Reviews for October, Blackwood for October, The New Englander for November, Hunt's Merchant's Magazine and Knickerbocker for November, Eclectic for November, Lady's Book, Graham's Magazine, and Union Magazine for December, People's Journal for Nov and others. Clubs supplied at the lowest rates.
CROSBY & NICHOLS,
nov24 1is2os 111 Washington st.

HASTINGS AND BRADBURYS'
NEW MUSIC BOOK.
THE MENDELSSOHN COLLECTION,
—OR—
HASTINGS AND BRADBURY'S THIRD BOOK OF PSALMODY.
Containing original music and selections from the best European and American Composers. Consisting of Tunes, Anthems, Motets, Introits, Sentences and Chants, with an appendix of the most approved Standard Church Tunes, for Congregational Singing, by Thomas Hastings & Wil liam B. Bradbury.
We think we can assure the lovers of Sacred Music that such a collection of choice gems has never before been presented for their inspection and gratification. The book contains 400 pages; the last 50 pages being devoted exclusively to a selection of the choicest and most approved Standard Congregational Tunes in the various metres, leaving the body of the book to be occupied wholly with original and selected matter from the best sources, much of which was composed, arranged, or selected by Mr. Bradbury, during his late residence in Germany. The Mendelssohn Collection is printed on superior paper, and notwithstanding the quantity and superior quality of the matter contained in it, is afforded at the same price of music books of the ordinary size
The Mendelssohn Collection is for sale in Boston, by B B. Mussey & Co., Gould, Kendall & Lincoln, Oliver Ditson, and at other book and music stores.
MARK H. NEWMAN & CO., Publishers,
Sep.1. 199 Broadway, New York.

ONE PRICE ONLY.
GEO. W. WARREN & CO.,
192 *Washington Street, Boston,*
Respectfully invite the attention of all purchasers of Dry Goods, at
WHOLESALE OR RETAIL,
To their Large and Select Stock of
Fashionable Goods.
Selected with great care in the different markets of Europe, the whole of which will be offered at VERY LOW PRICES, having been bought there before the advance.
IN SHAWLS AND SILK GOODS
We can show our Customers the largest and choicest stock ever opened in New England.
Purchasers of
LONG OR SQUARE SHAWLS,
Can select from a stock of more than 50,000 dollars in value, and embracing every desirable style for dress or comfort, from the cheapest to the most valuable article,
OF SILK GOODS
We can show to our customers more than 1000 pieces, of the best styles in colors, and of the best fabrics in
BLACK SILKS,
All of which were selected with an eye to both wear and style.
SILK VELVETS,
Of all widths and colors, and of the best Lyons manufacture
MOURNING ARTICLES.
Great care is used in the selection of our Mourning Stock, to which we invite special attention.
CLOAKS & CLOAK MATERIALS.
We have purchased a very large stock of Paris Cloaks and Mantlets, from the celebrated house of Madame Armonville, rue de Richelieu, Paris, which will be offered for sale at an early day. Our stock of Merinos, Thibets, Cashmeres, Paris Cloths, and other fabrics for Cloaks, is now open, and merits the attention of all the Ladies.
WOOLENS & STUFFS FOR BOYS,
This department of our stock was never so complete as now, and we advise all to buy early.
WHITE GOODS.
In this department will be found every style of White Muslins, Cambrics, embroideries, Laces, Trimmings, Linen Goods Furnitures, Flannels, Blankets, Quilts, Domestic, &c. Great attention is given to all
HOUSEKEEPING ARTICLES.
DRESS GOODS,
We have received more than our usual variety of Printed Cashmeres, M. de Laines, and all other Dress Fabrics, down to the prettiest styles of Ninepenny Prints.
HOSIERY, GLOVES,
SCARFS, CRAVATS, HDKFS,
and a great many other articles in full assortment. The names alone of all the articles in each Department of our Establishment, would fill a good sized newspaper. We therefore invite purchasers of anything in the Dry Goods line to examine our stock before buying, which will be freely shown them, without their being rudely urged to buy.
LADIES' EXCHANGE,
September 25.
sep29. GEO. W. WARREN & CO.

NEW SACRED MUSIC BOOK,
With Special exercises and Adaptations to Singing Schools and Choir Practice; entitled
The Bay State Collection, by A. N. Johnson, Organist at Park Street Church, Boston; Josiah Osgood, Organist at Winnisimmet Church, Chelsea; and Sumner Hill, Organist at Old South Church, Boston.—One of the most complete Collections of Sacred Music ever published, suited to the wants of all Christian Denominations, and to the various occasions of Public Congregational and Social Worship.
The work contains a large amount of Music, embracing a great variety of *Psalm and Hymn Tunes, Anthems, Chants, Choruses, and Set Pieces*, Original and Selected. The Elementary Principles are arranged in such a manner, that a full set of Exercises are presented for the practice of Elementary Classes, thus saving the labor of writing Blackboard Lessons, and greatly facilitating the progress of a Class. In addition to an unusually great variety of New Music, most of the Old Standard Tunes are contained in the work, published in a form which occupies but little room. The Anthems are of a very popular character, great care having been exercised in their selection and arrangement.—A set of Solfeggios or Exercises, for training Choirs, is embraced in the work, and also a Chorister's Index, which contains the first line of a large portion of the Hymns in common use, with references to the Tunes in this work adapted to each hymn.
The Editors of this work, from many years' experience as Teachers and Conductors of Music in some of the principal churches of Boston, have had unusual opportunities for becoming acquainted with the wants of Choirs and Schools. The views of many experienced teachers, residing in various parts of the country, have also been consulted, and it is believed that no work has ever been offered which will enable teachers to instruct their classes with equal facility and success. The

POETRY.

For the Register.

Thou mild and pale-browed moon, serenely grand, sweeping
Over thine untroubled pathway, among the stars
That shine in night's vast cave of gloom, like scattered spars!
All things at thy beauty seem silently weeping:
From thy gaze, each lesser light shrinks modestly,
And while below the hills, one after one, they dip,
Fair Queen! thou sailest proudly, like a silver ship
By blandest breezes borne upon an azure sea,
And wafted far among the blessed isles of light.
Deep, mystic thoughts of God rise solemn in my heart,
And holy tears of penitence and yearning start;
The while, spell-bound, I hark to catch, sweet maid of night!
The music of thy march, whose earliest echo rung,
When first the spheral harp with light the Almighty strung.

W. H. A.

RESIGNATION.

When bending 'neath the Almighty's hand,
And humbled in the dust,
Then raise the eyes to Him in prayer,
The Merciful and Just.

He, who regards the bruised reed,
Which one rough touch would break,
Still holds that gracious promise forth,
"I never will forsake;

"No, I will try thee like the gold,
That by the fire 's refined,
And, to my children thou shalt know,
By faith, that I am kind;

"These trials which to thee appear
So grievous to be borne,
Shall fit thee for that blessed abode
Where thou shalt never mourn."

'Tis thus He speaks, and, O, may we
In meekness ever bend
To kiss the rod, and though He slay
Yet trust Him to the end.

[Churchman.

[From the Home Journal.]

THE INDIAN SUMMER.

There is a time, just ere the frost
Prepares to pave old winter's way,
When autumn, in a revery lost,
The mellow day-time dreams away.

When summer comes, in musing mind,
To gaze once more on hill and dell,
To mark how many sheaves they bind
And see if all is ripened well.

With balmy breath she whispers low,
The dying flowers look up and give
Their sweetest incense ere they go,
For her who bade their beauties live.

She bends above the quiet pool
In which the rill forgets to play,
The frolic eddies quickly school
Their eyes of glass her transient stay.

She enters 'neath the woodland shade,
Her zephyrs lift the lingering leaf,
And bear it gently where are laid
The loved and lost ones of its grief.

She seeks the shore, old ocean heaves
In gladness huge his mighty breast.
Prisons his wild winds in their caves,
And basking in her smiles, is blest.

At last old Autumn, rousing, takes
Again his sceptre and his throne,
With boisterous hand the trees he shakes,
Intent on gathering all his own.

Sweet Summer, sighing, flies the plain,
And waiting Winter, gaunt and grim,
Sees miser Autumn hoard his grain,
And smiles to think it's all for him!

MISCELLANEOUS.

A NOVEL TEST.

BY A COUNTRY EDITOR.

Mr. Justice Gregory was a city magistrate, in the town of Y——, and had the reputation of being an honest man. He was spoken of as 'Honest Squire Gregory' by every one; and, knowing the reputation in which he was held, he felt not a little pride thereat. And few men were more strictly honest than Squire Gregory. In his dealings, he was careful to regard other's rights as well as his own, and more frequently called and paid such bills as happpened to be against him, than waited for them to be sent in.

'I don't know how others view the matter,' he used to say; 'but for my part, when I have enjoyed the property obtained from another, it seems to me that the least I can do is to pay for it.'

'If money is not worth calling or sending for, it is not worth having,' was the usual reply to this. 'I wish I could get my own by simply calling for it. You may be sure I would think it no hardship.'

'Perhaps not,' returns Squire Gregory; 'but that does n't remove the simple obligation under which every man lies, to pay what he owes the moment he has the ability to do so. The waiting-to-be-called-on system is grounded, say what you will of it, in a secret reluctance to pay what is justly due. Now, I don't call that a clearly honest feeling. I know what it is—I've felt it hundreds of times; and have to fight against it now. We all love our weaknesses.'

It happened, one day, that Squire Gregory and his character for honesty, formed the subject of conversation among several persons, one of whom was the editor of a newspaper published in the town.

'Squire Gregory,' remarked the latter, after listening for some time to what was said, 'is, no doubt, one of the most honest men living. Still, I do not believe him to be strictly so.'

'While I believe,' said one of the company, 'that Squire Gregory could not be temtped, in the value of a sixpence, to wrong another by withholding what was justly his due, or by over-reaching in a bargain.'

'Understand, gentlemen,' said the editor to this, 'that I think as highly of Squire Gregory as any man in town. But I am satisfied, that I can put him to a test, as well as every man present, that will show a palpable disregard to the plainest and most common sense views of honesty. The fact is, and its no use trying to deny it, we all, as Burke says, have our price. That is, there is appertaining to us all some weakness, or easily besetting sin, that leads us, almost unawares, into acts by which our neighbors suffer wrong either in person, property, or reputation. Or, if not led into direct acts, we are betrayed into omissions of duty by which others are equally wronged.'

'Then we are evil of necessity,' said one.

'No, not by necessity, but by nature.'

'What is the difference?'

'Necessity would make the state a fixed one; but inherited evil propensities may be overcome; and it is the duty of every man to search into his heart and life, and to see into what he is tempted of this nature to do wrong to others. When he has discovered the lurking devil in his breast, let him cast him out, as he can if he will.'

'Humph! That's your theory! And so you do n't think our Squire Gregory honest in everything?'

'I do not.'

'Well, all I have to say is, if he is not a strictly honest man, I do n't believe there is one in the world.'

'I do n't know how that may be,' replied the editor. 'I only know that we are all born with propensities to seek our own good at the cost of even the rights of our fellow-men; and that no man rises superior to this evil state, without many and sore struggles with the evil will that is ever prompting him to unjust actions. Even the best are not wholly good.'

'No; of course not.'

'Nor do I believe Squire Gregory to be *perfectly* honest in all his dealings with the world,' added the editor.

'Then you think him wilfully dishonest in some things?'

'No. I do not say that. But I am well satisfied that I could probe him in such a way as to show that, by a neglect, almost wilful, he has wronged for years and still wrongs his fellow-man. That he has enjoyed, in fact, the goods of another without paying for them.'

'That's rather a grave charge.'

'I know it is.'

'Will you make it to his face?'

'Certainly.'

'Then suppose we all adjourn to the office of the squire, and have the point settled.'

'No objection in the world,' said the editor.

So the party went to Squire Gregory's office. As they entered, one of them said:—

'Good morning, squire! We come to try a case in your office.'

'Ah! Who's the defendant?'

'Yourself.'

'Me!'

'Yes. Our friend B——, here, says that you are not a strictly honest man, and we've brought him to prefer the charge to your face. So consider yourself on trial.'

The blood mounted to the very forehead of Squire Gregory, at such an unlooked for and scandalous allegation.

'Not honest! What does he mean?' said the squire, in a disturbed manner.

'Just what he says,' returned the editor, smiling.

'Oh! you're trying to play off a pleasant joke,' said the Squire, brightening.

'No—not by any means,' was replied. 'B—— is perfectly serious. In fact, he won't admit that any man is, by nature, strictly honest. And avows that even the best sometimes permit themselves to be led away by some easily besetting sin into acts of wrong to others.'

'Perhaps he is right there,' said the squire. 'But I should very much like him to put his hand on any act of mine, by which another has suffered wrong. Let him point to the fact, and I pledge myself to make restitution and reparation instantly.'

'There, friend B——; there's a chance for you,' said one and another.

'And you are willing to be put to the test,' said the editor, addressing Squire Gregory.

'Oh, certainly! Speak out. Lay your hand upon the act, and I will acknowledge it.'

Still, though the squire said this promptly, his countenance wore a serious and retrospective aspect. He was, plainly enough, running over the past, to see wherein he had been derelict.

B—— smiled, half humorously, and then said:—

'Squire Gregory, I think I have seen at your house the Saturday Post?'

'You have.'

'And the North American Review?'

'Yes'

'And Godey's Lady's Book'

'I take all three, and have done so for these six years.'

'And, I suppose, would n't be without them.'

'No. The Review is a work I read with much interest; and, as for the Lady's Book and Post, my family would be lost without them.'

'So I should suppose. Now, squire, pardon me for one more question.'

'Ask as many as you please.'

'Have you regularly paid your subscription to these three works?'

'Ye-ye-yes! No-n-no, not exactly,' stammered out the squire. 'B-b-but, it is not my fault.'

'Are you sure of that?' was the editor's calm interrogation.

'I have not been called upon by the collector of either publications for two or three years.—The money has always been ready, and would have been paid down had the bills been presented.'

'A thousand miles, squire, is a good ways to send a collector for a bill of two or three dollars,' said the editor.

'True. But mine is not the only account due, of course.'

'No, of course, not much to the grief of the publishers. But, suppose there are half a dozen bills to collect in our town, would it pay to send a collector a whole thousand miles?'

'It might pay a collector to come from the nearest town, to which, in the course of his regular collecting tour, he had progressed.'

'It would cost him to come from the nearest town here, remain a couple of days, and then return, say five dollars. Could he do it for less?'

'No, I think not.'

'If, then, he collected twenty dollars, he must deduct twenty-five per cent, for expenses, besides commission. After that, how much do you think would be left for the publishers?'

'Why do n't they appoint local agents? That would save this expense.'

'And have to send a collector, in the end, to get the money out of the local agent's hands.'

'Let them appoint honest men.'

'How is a publisher, a thousand miles away, going to know who is honest? He may select thirty honest men in thirty different places, and ten dishonest men in ten other places. The ten dishonest agents will collect promptly, and keep the money; and the thirty honest ones will have, perhaps too much to attend to matters of their own, to look after the publisher's interests. I've seen the practical working of this system, and know precisely what are its evils.'

'Then I can only say,' returned the squire, 'that publishers must have a pretty hard time in getting what is justly their due.'

'You may well say that, Squire Gregory.'

'What is the remedy?'

'For every man who takes a periodical to feel that he is bound in honor and honesty to pay for it.'

'I feel that; and yet I have not paid for the Lady's Book in two years, nor for the Post in three. I have not had the opportunity.'

'Rather say, squire, that your honest and honorable feelings have not been permitted to come into activity.'

'There has been no opportunity.'

'Perhaps you are mistaken as to that.'

'Oh, no., Not at all.'

'Would you embrace the opportunity now if it were presented?'

'Certainly I would.'

'Give me a sheet of paper and a pen,' said the editor.

They were handed to him, and he sat down and wrote:—

'Mr. L. A. Godey,

'Dear Sir:—Enclosed you will find twelve dollars. Six, for my two years' subscription due the Lady's Book, and six that I will trouble you to hand over to the publishers of the Saturday Post. Let me have receipts by return mail.'

'Do you understand that?' said B——, handing the sheet to the squire.

Squire Gregory read over what was written; paused to reflect for a moment; and then taking up the pen, signed the letter.

'You are right—you are right, my friend,' said he, as he took out his pocket book, and selected the bills necessary to send. 'I ought to have thought of this before. In fact, to tell the truth, I did think of it several times—but—but the truth is I neglected it. In other words, to speak out plainly, I have not been honest between man and man in this thing at least.'

The individuals who had come to witness the test to which Squire Gregory was to be subjected, did not exhibit a very lively state of feeling in regard to the result. One smiled briefly, another looked slightly grave, and another moved towards the door. The eyes of B—— were on them, and there was a mischievous twitching about his lips.

'Have n't I made out my case?' said he, addressing his companions.

'I rather think you have,' returned one, with a shrug.

'Clearly?'

'Well, I suppose so. Still, I can't see that the squire is so much to blame.'

'Beg your pardon,' said the squire; 'I think I am a good deal to blame. Here for two or three years, weekly and monthly, have I and my family been enjoying these excellent publications, each number of which has been sent with a cost of trouble fully equal to what would have been required of me to send, once in the year, the trifling subscription money in a letter by mail.—Now, as far as I am concerned, I do n't call this right, or excusable under any plea. In fact, gentlemen, I acknowledge the card—I was not honest in the matter, for I withheld what was due another, when I might and should have paid it. If all their subscribers are no better than 'honest' Squire Gregory, Heaven help them! That's all I've got to say. And now, gentlemen, if any of you are in the same category with me, just go home and make a clean conscience of it.'

[Godey's Lady's Book.

"One ground of our preference for Congregationalism is, that it gives the least possible occasion for a sectarian spirit. To warp it into sectarianism is to do violence to its nature. Under this system the Churches acknowledge no ecclesiastical head, and *no* head but Christ; they have no book of doctrine or of discipline but the Bible; they have no ecclesiastical "Binders," but are held together by cords of mutual love." [Independent.

THE ZOOLOGICAL GARDENS.

Messrs. Hovey & Co's Magazine of Horticulture for this month contains very entertaining "Notes" made during a trip to London and Paris. The following paragraphs are extracted:

The only other garden, near London, I had time to visit, was the Zoological Gardens, Regent's Park. The collection of animals is numerous,—they are kept clean,—that of the birds in particular, is of the greatest beauty, and in excellent feather. The chief attraction, however, to me, was the new reptile house. I was perfectly amazed at the enormous size of the living and active pythons and boas, only divided from you by immense sized panes of plate glass, against which they were constantly striking their forked tongues, while their bright eyes seemed to invite you to make a portion of their repast; the curious motion of their skeleton frames was distinctly visible as they glided up and down the trunks of trees, placed in their compartments for that purpose. In this collection were also numerous and beautiful lizards, as well as many of the singular and beautiful tree-frog; it squats constantly on the trees, and on its back is a large patch of a most vivid green color. Having business at Birmingham, I fortunately happened to arrive the day of the fruit and flower show at the Botanic Garden, at Edgbaston, about one and a half miles from the town.

It is impossible to praise too much the beauty and neatness of the general plantations of the garden; the trees in the pinetum had been planted with so much judgment, and so carefully tended, that, although many were younger, their forms and outlines were more striking and more agreeable to the eye, than those at Kew; the lawns were also in the most perfect keeping.—The exhibitions of flowers, under tents, although not large, was beautiful, and the specimens very well grown. *Allamanda, Ixora, Stephanotus*, Fuchsia, and many others, were in abundance; the dahlias were exceedingly fine, much deeper, rounder, more swelling, than any I have seen here; indeed, the amateurs there observed that they had seldom been surpassed. The show of vegetables was good, not exceeding, however, what I have, of late years, seen raised here, except the autumnal crops of peas, *Scymetar* and others; these were extraordinary. It seems that the mould disease, which prevents our raising late peas, does not exist there. The apples and pears were entirely beneath remark, the best of them would not have been admitted to any exhibition here. I had, unfortunately, not time to make any inquiry whether this was from temporary causes, or whether it was usual, but can only remark, that, neither in London nor Paris, have I seen anything nearly so fine as these fruits in this country. The grapes and peaches were not uncommonly fine, but such as are usually seen in our weekly exhibitions; the nectarines, however, were excellent. The weather was beautiful, a fine band of music enlivened the scene, and as the price of admission was low, multitudes of happy faces were pouring in, when I was obliged to leave. The collection of green-house plants was quite respectable; for lofty specimens they had a domical conservatory, exactly resembling that formerly belonging to the Public Garden, but only about two-thirds the size—there was, however, a wing on each side—and altogether the institution appeared to do great credit to the liberality of the town of Birmingham.

On my arrival at Paris, I found time to devote an hour to the Winter Garden, in the Champs Elysees. It is an immense, lofty and extensive structure of glass, with large halls or antechambers, in which concerts or any great national fetes, or entertainments are given. There seems not to have been any expense spared in getting it up; in the centre is a parallelogram, to imitate a lawn, formed of the beautiful vivid lycopodium, common in our greenhouses,—the effect of this is brilliant. There is an *Araucaria imbricata*, about 30 feet high, multitudes of bananas (*Musa*) in blossom, and fruit, with most of the rare tropical plants, nearly all growing in beds, not in pots or tubs; ponds for tropical water-plants, at one end of a fountain, which plays to the top of the structure, the water falling on a small collection of rocks, and beautiful climbers all round the interior, their branches, tendrils, and flowers hanging in elegant profusion. The whole is, in fact, arranged with that peculiar taste for which the French are so eminent, and by which every thing is made, by means and calculations generally unknown, to meet the eye exactly at the proper place and time. I regret much to add, that the whole undertaking is bankrupt, and, like many other marks of civilization and enjoyment, will, probably, sink under the effects of the ill-directed and rude attempts to attain that rational liberty which can hardly ever be obtained by convulsive efforts, but must result alone from steady perseverance and the excercise of the most mature judgment.

One of my greatest regrets was, to have quitted England without having examined the Agricultural School, at Cirencester, which I understand is quite worthy of imitation.

Boston, October, 1849.

FRUITS OF WAR.

We noticed lately the session of a Peace Congress in Paris. We see by a letter of one of the American delegates that Emile de Girardin, Editor of La Presse, a paper which is said to have the largest circulation of any journal in Europe, has commenced the discussion of the subject, and hails with his best wishes the cause of universal peace. The following facts, from the columns of La Presse, are appalling:

"The army of 1813 was composed of recruits from eighteen to twenty years of age. *Illness, fatigue, and misery decimated them.* Of the 1,260,000 raised in 1813, there remained in 1814, to defend the soil of France, but *one hundred thousand men* above the ground. As the result of the various conscriptions made in France between the years 1791 and 1813, we find that *four millions five hundred thousand* Frenchmen were blown to pieces by Cannon, brought down by musketry, impaled upon bayonets, or cut down by broadswords and sabres; and by all this sacrifice France obtained literally nothing—not so much as one square inch of ground added to its territorial limits in her wars of 1790."

The London Times follows up the above calculation, and computes the loss sustained by the allies at TEN MILLIONS OF MEN, cut to pieces in the prime of life! The mind can scarcely realize such a dismal and horrible picture. And yet this enormous sacrifice of human life produced no advantages for which the cost of a single life would have not been too dear. We look with loathing and hatred upon those savage tribes which periodically offer human sacrifices to their gods. But their blind yet honest zeal is pardonable, and their destruction of life but limited, compared with the pyramids of bloody oblations which civilized men offer at the shrine of national ambition, avarice, and revenge. [Richmond Republican.

THE WISDOM OF WAITING. The whole theory of a wise conduct in this world, may be summed up in the knowledge of when to act and when to refrain from action. How often are we placed in critical circumstances which no action of our own is at all likely to improve,—in which it is clearly most prudent to take no step—to do nothing, to say nothing; but to wait and see what the opposite party will do or say. Now, this position is what half-wise people cannot maintain with patience, and often they cannot maintain it at all. Restless from temperament, or some other cause, they go and do something when it would be infinite better that they had sat quietly at home, and done nothing. The young, in particular, are constantly getting themselves into scrapes, all through the headlong wish to be doing. It is all very well and very proper to be enterprising, and to be ready to take advantage of circumstances; but, in the name of common sense, let them take care to be enterprising in the right direction, and not rush without foresight into imprudent undertakings, merely from a wish to be doing, or from a notion that the world is going to run away before they can get a hold of it. We say, let them take things coolly—let them have a reasonable degree of patience. Will anybody, however, in these days of high pressure, listen to such grave admonition? With the bulk of people, patience does not rank as a virtue at all; it is disregarded, as a mere negative quality, useful enough as ballast to minds less richly freighted than their own; and it is precisely for the want of this ballast that many fine minds have been wrecked in the sea of life.

W. T. G. Morton, M. D.

SURGEON DENTIST.

No. 19 Tremont Row, Boston.

WOULD RESPECTFULLY ask public attention to an improvement he has lately introduced in making gold plates for the insertion of *Artificial Teeth*, which i certified to by the editors of the following Journals, after having personally examined several different cases.

[From the Boston Medical and Surgical Journal.]

"GOLD PLATE WORK IN DENTISTRY. Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal, of May 23d, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, actually sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application, commends itself at sight. If our operators would obviate the swaying, sliding movement, which the tongue, in an imperfect cast of the region, gives to an upper set of artificial teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

[From the Christian Register.]

"The publisher of this paper would bear testimony to the successful operation of this invention, having, on a recent occasion, tried with his own hands, to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention, will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register, from a highly respectable gentleman in Vermont, to whose wife a set was applied.

"The manner of fitting gold plates for the insertion of teeth, by Dr. Morton, as witnessed by you the other day, was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patients' erecting the head, after a string had connected them together, without detaching it from the jaw. First, 1 lb.; 2nd—2 lbs.; 3d—5 lbs; 4th—7 lbs.; 5th—10 lbs. No heavier weight was attached, as it was feared it would irritate the jaw too much."

[From the Boston Courier.]

"The simplicity of the operation is only equalled by its beautiful and satisfactory effect. It would hardly be credited that a metallic plate, by being simply placed in contact with the palate, and unassisted by wires, rivets, or any sort of fastening, would adhere so firmly as not to be removed by a force nearly sufficient to draw a tooth. We chanced, a few days since, to be a witness of the surprising tenacity with which one of these palates kept its hold. As a matter of curiosity in pneumetics, we attempted to remove it immediately after it had been applied, and found that it resisted all the strength which we deemed safe to apply in experimenting upon the human body."

[From the Daily Evening Transcript.]

"GOLD PLATES IN DENTISTRY. We have witnessed a very perfect contrivance recently effected by Dr. W. T. G. Morton of this city, by which gold plates are adapted to the roof of the mouth, so that an upper set of teeth is retained in its place without the aid of rivets or appliances of any kind, by the simple power of atmospheric pressure. So firmly was the plate attached by this process, that we could not by a strong pull with one hand, detach it from the mouth of the subject. The tenacity is such that the plate sustains a weight of many pounds without losing its hold. The process is as beautiful as it is simple."

[From the Boston Atlas.]

"We had an opportunity, a few days since, of examining the adaptation of a gold plate to the roof of the mouth of a young lady. It was done by Dr. Morton of this city, and reflects the highest credit on his skill, as a practical and scientific dentist. The plate was fitted with the most perfect exactness, and retained in its place with the greatest firmness, upon the principle of atmospheric pressure. Dr. Morton has succeeded perfectly in calling into requisition the element in which we live and move to aid in thus supplying a defect of nature upon a very simple, and at the same time, ingenious process. He deserves the thanks of the community for this successful application of his philosophic mind to the alleviation of the misfortunes of his fellow beings, and it adds another laurel to his brow, as a benefactor of mankind."

[From the Boston Weekly Journal.]

"We refer to a new modification of the principle of atmospheric pressure, for the purpose of retaining plates for the insertion of artificial teeth. The advantages of Dr. Morton's plates, are, that it may be applied in all cases, that its adhesion is immediate after its application; that no ordinary cause can detach it, as it will bear a weight of ten pounds without separating."

[From the Christian Alliance and Family Visiter.]

"GREAT IMPROVEMENT IN DENTISTRY. Dr. W. T. G. Morton of this city, has, after repeated experiments, succeeded, by a new philosophic application of the principle of atmospheric pressure, to hold the gold plate so firmly fixed in its position in the mouth, that it will sustain a weight, according to the testimony of the Boston Medical Journal, of ten pounds. This improvement will obviate the great inconvenience which has hitherto been experienced during the process of mastication. We can testify to the value of this improvement by our own personal examination of the application of one of these plates eoptf oct6

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Thar course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Jan. 29, 1849. os1y

CHAPMAN HALL SCHOOL,

IN CHAPMAN PLACE.

THE Sixteenth Annual Term of this School, will commence on the first Monday in September next.

The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G Simpkins, 124, same street. AMOS BAKER.

N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripts* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for several years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi annually in January and July.

Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

HOUSEKEEPING ARTICLES.

BENJ. & E. JACOBS & CO.,

No. 230 Washington Street,

HAVE on hand and are now opening a full assortment (of their own importation) of *Housekeeping Articles*, of first rate fabrics, and of the newest styles, among which are—

100 pieces 9-8 *Pillow Linen.*

500 pieces 7-8 and 4-4 *Shirting Linens*, from one of the best bleachers in Ireland, manufactured of pure flax, and of great durability.

1000 White *Damask Table Cloths*, embracing all sizes and qualities, both single and double damask.

500 dozen *Table Napkins* and *Doylies*; double and single damask *Table Linen*, by the yard.

100 pieces 5-4, 6-4, 8-4, 9-4, 10-4, 11-4 and 12-4 *Linen Sheetings* of a stout, heavy fabric, and grass bleached.

Blankets, all sizes and qualities.

White *Quilts*, English and American, of all sizes and qualities.

Birdseye, Scotch and Irish *Towelings*, of all qualities.

Colored Damask and Plaid *Table Cloths*, by the yard.

Printed Centre Table and *Piano Cloths.*

All of which will be sold at the lowest prices, either at wholesale or retail.

Purchasers wanting good Goods, that can be warranted for their durability, are invited to examine this assortment. nov10 4wis

PRIVATE TEACHERS' INSTITUTE.

THE SUBSCRIBER proposes to open a School which shall unite the advantages of a Teacher's Institute with those of a Normal School at Concord, Mass., on the 15th of August.

Besides Practical Instruction in the Art of Teaching, Lectures, Lessons in French, the Use of Educational Books and Journals, &c., &c., will be furnished, and the entire tuition fee will be *ten dollars*, for a term of *twelve weeks.*

Any teacher or person intending to teach, of good character, will be admitted, without any obligation to teach in this state, or to attend more than one term. For further particulars please apply to

WILLIAM B. FOWLE,

aug4. 138 1 2 Washington St., Boston.

A CLERGYMAN, residing within ten miles of Boston, wishes to receive two boys, (of the age of ten or twelve,) into his family, to educate.

For particulars, inquire at this office. 1stf oct27

Waterman's Patent Ventilated Refrigerator.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who cook by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every housekeeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleased of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentleman's shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the necessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) it has been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by making their selection in the early part of the day.

june9 7m NATHL WATERMAN.

Ayer's Cherry Pectoral,

FOR THE CURE OF

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THE uniform success which has attended the use of this preparation—its salutary effects—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D.,

Prof. Surgery Med. College, New York, says:—

"It gives me pleasure to certify the value and efficacy of Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."

THE RT. REV. LORD BISHOP FIELD

writes in a letter to his friend, who was fast sinking under an affection of the Lungs—"Try the CHERRY PECTORAL, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS,

of Louisiana, writes, "That a young daughter of his was cured of several se rere attacks of *Croup* by the CHERRY PECTORAL."

ASTHMA AND BRONCHITIS.

The Canadian Journal of Medical Science states, "That Asthma and Bronchitis so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's CHERRY PECTORAL, and we cannot too strongly recommend this skilful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself:—

HARTFORD, Jan. 26, 1847.

Dr. J. C. Ayer—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, distressed by my cough, and a pain through my chest, and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect,

E. A. STEWART.

ALBANY, N. Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir:—I have for years been afflicted with a cough in the worst form; so that I have been obliged to sleep in my chair for a large part of the time, being unable to breathe on my bed. I had tried a great many medicines to no purpose, until my Physician prescribed, as an experiment, your CHERRY PECTORAL.

At first it seemed to make me worse, but in no less than a week I began to experience the most gratifying relief from its use; and now, in four weeks the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold by the Druggists generally throughout New England. 3mos e22

COLLEGE AND SCHOOL TEXT-BOOKS—Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes, by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

II. FRENCH.—Collot's Dramatic French Reader, 12mo, $1—De Fiva's Elementary French Reader, 16 mo, 50 cts—De Fiva's Advanced French Reader, $1—Ollendorff's New Method of Learning French, edited by J. L. Jewett, 12mo, $1—Key to do, 75 cts—Rowan's Modern French Reader, 12mo, 75 cts—Surrenne's French Pronouncing Dictionary, 12mo, $1 50.

III. GERMAN.—Adler's Progressive German Reader, 12mo, $1—Adler's German and English and English and German Dictionary, compiled from the best authorities, 1 vol, large 8vo, $5—Ollendorff's New Method of Learning German, edited by G. J. Adler, 12mo, $1 50—Key to do, 75 cts.

IV. ITALIAN.—Foresti's Italian Reader, 12mo, $1—Ollendorff's New Method of Learning Italian, edited by F. Foresti, 12mo, $1 50—Key to do 75 cts.

V. SPANISH.—Ollendorff's New Method of Learning Spanish, by M. Velazquez and T. Simonne, 12mo, $1 50—Key to do 75 cts—Velazquez's New Spanish Reader, with Lexicon, 12mo, $1 25—Velzquez's Spanish Phrase Book, 18mo, 38 cts.

VI. HEBREW.—Gesenius's Hebrew Grammar, edited by Rodiger; translated from the best German edition, by Conant, 8vo, $2.

VII. ENGLISH.—Arnold's Lectures on Modern History, 12mo, $1 25—Bojeson and Arnold's Manual of Greek and Roman Antiquities, 12mo